

TIME ALLOCATION, CLERGY WIFE ROLE, AND MARITAL SATISFACTION  
AMONG PRIESTS AND WIVES IN AN EPISCOPAL DIOCESE

By

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Abstract of Dissertation Presented to the Graduate School  
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By

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This study examined relationships among time allocation, clergy wife roles, and marital satisfaction in 32 Episcopal priests and 34 clergy wives. Respondents were provided log books and asked to record for two non-consecutive weeks within a six-week period all time spent in 16 activity categories and the social context in which each activity occurred (alone, with spouse, children, or others). Marital satisfaction was measured by the Marital Satisfaction Scale (MSS) developed by Roach in 1980.

The average priest was found to allot 55% of his waking time to church work, 34% to domestic activities, and 11% to secular activities. Over half the wives were employed, but whether employed or not, the average wife spent 56% of her time in home and family activities, 16% in church activities, and 28% in secular activities.

Previous studies have defined clergy wife roles by the wife's level of participation in the husband's ministry. Based on this criterion, this study found some support for four clergy wife roles: teamworker, background supporter with children in the home, background

supporter without children, and individualist. However, the amount of variance accounted for by a principal components analysis was low, suggesting that the categorizing of clergy wives by their involvement in their husbands' ministry may be inappropriate.

Two thirds of respondents scored above the mean on the MSS. Marital satisfaction in this population was correlated with the amount of time spent with spouse, family, and others across activity categories. For both priests and wives, the most powerful predictor of low marital satisfaction was time spent alone in specified activities: church administration and recreation for priests, housework and recreation for wives. Clergy wives most involved in church work and least in secular employment, socializing, and study (teamworker role) were found more likely to have low marital satisfaction; wives most involved in secular activities and least in housework and home management (individualist role) were found likely to be more satisfied with their marriages. Other implications of the study and recommendations for further research are discussed.

## CHAPTER I

### INTRODUCTION

Bishop: [to ordinand] Will you do your best to pattern your life and that of your family (or household, or community) in accordance with the teachings of Christ, so that you may be a wholesome example to your people?

Answer: I will.

(The Episcopal Church, 1977, from the service for The Ordination of a Priest, The Book of Common Prayer, p. 532)

With this vow, candidates for ordination to the Episcopal priesthood must promise, not only for themselves but for their families, to live in such a way as to be "a wholesome example" to their people. Thus, it is not the priest only who is set apart by the sacrament of ordination; the priest's family is also sacramentally committed to serve as wholesome examples. Scanzoni (1965a) applied the term "virtuoso" to those characteristics of their vocation by which clergy are apart from others; being considered qualitatively different from others; by virtue of their education and ordination, clergy are expected by members of their subgroups to exhibit different behaviors than the members expect from themselves. Scanzoni added that this virtuoso quality is also imputed to a minister's spouse and children, thereby also setting them apart from other members of the subgroup.

Because clergy and their spouses are set apart from the laity by sacred vow, community expectation, or both, the marriages of ordained persons have been treated in the literature as similarly set apart or

qualitatively different from the marriages of non-ordained persons. Books have been written about the special problems and joys of clergy marriage (e.g., Mace & Mace, 1980) and about the special roles of clergy wives (e.g., Douglas, 1965). Writers (e.g., Spray, 1985) have listed stressors which plague clergy and spouses, including the level of involvement expected of a minister's spouse in her or his partner's work, the couple's lack of time together, the loneliness inherent in their roles. Other writers (e.g., Rolfe, 1984) have warned that the marriages of ordained ministers are breaking down in increasing numbers. According to Whybrew (1984) the growing failure of clergy marriages could be defined as the greatest crisis presently facing the church and its ministry.

#### Statement of the Problem

Marital distress has been linked to time pressures and conflicting priorities between clergy and their spouses. Heavy schedules of activities, 70- to 80-hour work weeks (including evenings and weekends), and being constantly on call for emergencies are among stressors frequently reported by clergy couples (e.g., Keith, 1982; Mace & Mace, 1980; Noyce, 1980; Rolfe, 1984). However, research has not clearly described these priorities in terms of the allocation of time to various demands on clergy and their spouses.

While clergy wives have traditionally been expected to center their lives around their husbands' work (Barstow, 1983; Deming & Stubbs, 1984), role conflicts and ambiguities have been reported among clergy wives, due in part to the rise in women's consciousness, a renunciation of stereotypes, and a trend toward dual careers among

clergy couples (Deming & Stubbs, 1984; Niswander, 1982; Nyberg, 1979). Attempts to classify clergy wife role patterns have been based on the wife's level of involvement in the husband's ministry (Douglas, 1965; Hartley, 1978; Platt & Moss, 1976; Sinclair, 1981). However, it is not known empirically what roles in the home, church, and community are played by women who are married to clergymen. Neither is it known whether the type of role played by a clergy wife is related to her level of marital satisfaction.

Studies of marital satisfaction among clergy and spouses have produced conflicting results. Warner & Carter (1984) found pastors and wives more lonely and less well-adjusted in their marriages than non-pastoral husbands and wives. Barber (1982) found no significant difference in marital satisfaction between clergy and lay couples. Mace and Mace (1980) reported clergy wives in their study to be less satisfied with their marriages than were their husbands, while Morgan and Morgan (1980) and Hartley (1978) reported generally high levels of marital satisfaction among clergy wives in their studies. Subjective and clinical reports have delineated alarming rates of marital dissatisfaction among clergy (e.g., Bouma, 1979; Houts, 1982; Mace & Mace, 1980). However, it is not known whether there is a relationship between the way clergy and spouses spend their time and their levels of marital satisfaction.

This study investigated the relationships among time allocation, the roles of clergy wives, and the levels of marital satisfaction of Episcopal priests and wives in an attempt to answer the following questions:

1. How do clergy and wives allot their time to various activities and tasks within a week?
2. Do there appear to be role patterns among clergy wives, as evidenced by the time allotted to various activities and tasks?
3. Is there a relationship between clergy and spouse time allocation and their levels of marital satisfaction, as measured by the Marital Satisfaction Scale (Roach, 1981)?

#### Need for the Study

A number of writers have reported that clergy spend up to 100 hours per week in church work (e.g., Rolfe, 1984), and others have presented convincing subjective reports of role conflicts and marital dissatisfaction among clergy and their spouses (e.g., Houts, 1982; Oswald, Gutierrez, & Dean, 1980). Although little has been done to quantify the problems which are surmised to exist, the assumption of the worst has profound and far-reaching effects. For example, the Roman Catholic Church has used, as part of its continuing debate on the issue of clergy celibacy, "studies of clergy spouses" indicating that they often suffer from stress and difficulties with the lifestyle (Carrel, 1985, p.1B).

If more facts were known, substantive steps could be taken toward understanding the conditions under which clergy couples live and work, improving the theology of ordination and marriage which clergy are taught in seminaries and continuing education programs, strengthening the marriage preparation offered to clergy or seminarians and their future spouses, increasing the support and enrichment provided to

clergy couples and clergy spouses by their parishes and dioceses, and providing the help needed for marital and family problems among the clergy (Mace & Mace, 1980; Rolfe, 1984).

The training offered in Episcopal seminaries has been described as "quasi-Roman Catholic," teaching an ideal of total loyalty and commitment to the vocation of priesthood appropriate for a celibate clergy, but full of ambiguities for the married priest (Michaeletto, 1983). Few seminaries provide courses to prepare future clergy and spouses for marriage, and only an estimated 50% of seminaries provide programs for married couples (Rolfe, 1984).

Once out of seminary, clergy are perceived as caretakers, persons to whom the community turns for support and solace (Bradshaw, 1977). Clergy are expected to help others, not to need help themselves; as a result, such help is too often not made available to them, not utilized, or sought too late (Rolfe, 1984). If more facts were known about clergy marriage, seminaries and dioceses might provide or improve courses and programs for sustaining clergy marriage. Dioceses might set up counseling centers or establish procedures to make professional therapeutic services available to clergy couples in distress. Further, bishops might encourage, support, and provide incentives to clergy couples to utilize prevention and enrichment programs, realizing that the benefits thereof would be felt throughout the entire church (Mace & Mace, 1980).

#### Purpose of the Study

Previous studies have examined the attitudes of clergy and spouses toward their life and work, but they have lacked objective data by

which to interpret these attitudes. For example, Mace and Mace (1980) reported that among pastors and wives studied, over half considered time pressures due to the husband's heavy schedule to be a disadvantage of clergy marriage. In previous studies clergy wife roles have been defined either by asking wives to assess their level of involvement in their husbands' ministry and thus formulating role definitions (Douglas, 1965), by asking wives to identify themselves subjectively with a choice of previously defined roles (Hartley, 1978; Platt & Moss, 1976), or by observation and description (Sinclair, 1981).

The purpose of this study was first to establish baseline data on time allocated to various activities and social contexts by priests and clergy wives, and then to examine the roles of clergy wives based on time allocation, and finally to examine the relationships of both time allocation and clergy wife role to marital satisfaction.

#### Rationale for the Approach

The use of time allocation techniques is well established in the social science disciplines as well as in engineering and management sciences. The study of time allocation (TA) provides a replicable and reliable measure of role performance; by the inclusion of social interaction information about the activities measured, TA studies also provide a concrete record of encounters supplemental to other measures of the nature and quality of relationships (Gross, 1984). The term "role" is borrowed from the theater, denoting that behavior is related to "parts" or positions, rather than to the players who enact them. The word "role" itself originally referred to a sheet of parchment, wrapped around a small wooden roller, from which an actor recited his

lines. To avoid the implication that role playing is akin to sham behavior, social psychologists use the term "role enactment." One dimension of role enactment is the amount of time a person spends in one role relative to the amount of time she or he spends in other roles. Degree of involvement may be assessed through noting relative time spent in various roles (Sarbin & Allen, 1968).

In this study, currently active priests of the Episcopal Diocese of Florida and their spouses were asked to keep a record of their daily activities, including the social contexts in which these activities occurred, during two non-consecutive weeks within a six-week period (Becker & Felix, 1982). Each participant was also asked to complete a demographic questionnaire and Form B of the Marital Satisfaction Scale (Roach, 1981). Data from the time allocation portion of the study were analyzed and compiled into individual and composite profiles of clergy and spouses across the diocese. To study clergy wife roles, individual profiles of clergy wives were analyzed to identify naturally-occurring groups based on similarity of time allocation. To study marital satisfaction, time allocation profiles for priests and wives scoring above and below the mean on the Marital Satisfaction Scale were compared; data were analyzed to assess relationships among time allocation, clergy wife roles, and level of marital satisfaction for clergy and spouses.

#### Definitions of Terms

#### Episcopal Church

The American branch of the world-wide Anglican Communion which was established in the British Isles, probably before the year 100 A.D.,

under the leadership of bishops in the Apostolic Succession, teaching the faith of the Nicene Creed, and practicing the sacraments instituted by Jesus Christ. As of 1984 the Episcopal Church served 2,773,082 baptized persons in 98 dioceses in the United States (Clergy Deployment Office, personal communication, November 26, 1985).

#### Clergy

In the Episcopal Church, the ordained ministry is composed of three orders: Bishops, priests, and deacons. As of December 31, 1984, the clergy numbered 13,598 active and retired priests and deacons and 276 active and retired bishops. Since 1977, these orders have included women, who currently number 823 priests and deacons (Clergy Deployment Office, personal communication, November 16, 1985). Most deacons eventually become priests. To be ordained priest, a candidate must be at least 24 years of age, have been a deacon for 1 year and a candidate for 2 years. He or she must also be a seminary graduate (requiring 3 academic years' study) and/or pass a canonical examination. In the Diocese of Florida in 1984, the number of clergy included 1 bishop, 111 active and retired priests, and 4 deacons. At the time of this study, there were no women clergy in this diocese.

#### Diocese

In the Episcopal Church, a diocese is a geographic district and its population, under the administrative and pastoral care of a bishop.

#### Parish

In Episcopal Church usage, a parish is defined as a local church and its congregation, under the administrative and pastoral care of a priest. (The term "parish" is sometimes limited to a financially

independent church whose priest is called a "rector," while a church receiving diocesan or other financial support is termed a "mission" and its priest is called a "vicar." However, unless otherwise noted, the word "parish" is used throughout this study.)

#### Marital Satisfaction

As defined by Roach, Frazier, & Bowden (1981), marital satisfaction is an attitude of greater or lesser favor toward one's own marital relationship.

#### Social Context

In this study, "social context" refers to the presence or absence of social interaction with other persons in the environment (specifically one's spouse, children, and/or others) during the performance of an activity.

#### Role

The term "role" is defined as the set of behaviors or functions associated with a particular position within a particular social context. Assumptions that a person will act in certain ways in certain situations are termed "role expectations" (Wrightsman & Deaux, 1981).

#### Clergy Wife Role

Anecdotal descriptions typical of the clergy wife roles discussed in this study appear below (Douglas, 1965; Hartley, 1978; Platt & Moss, 1976; Sinclair, 1981):

Teamworker. Bill and Sandy LeCarrel have been married five years, and have no children as yet. Bill works long hours as priest-in-charge of a growing Episcopal mission, and Sandy also serves the church in the

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<sup>1</sup>All names are fictitious.

vocation of clergy wife. She puts her talents to use wherever needed, often in a leadership or semi-professional capacity such as directing the choir, training church school teachers, organizing the altar guild, playing hostess at social events, and counseling parishioners who turn to her with problems. Although she is also an excellent homemaker, her identity is largely derived from her public role as clergy wife and church leader.

Background Supporter. David Santos is rector of a suburban parish. His wife Barbara attends most church services and important parish events, but she limits her participation in church organizations and prefers to leave leadership activities to the "laity." Barbara has not worked outside the home since she put her career "on hold" 15 years ago after supporting David through seminary. She prides herself on the accomplishments of her three children, her well-kept house, her culinary skills, and her ability to maintain home and family, enabling David to devote himself to the church.

Individualist. Marlene Sullivan's husband Paul is the rector of a large urban parish, and works long hours as pastor and counselor to his people as well as executive director of his parish staff. Marlene does not think of herself as a "clergy wife;" she has a professional identity of her own as a high school teacher and part-time instructor at the local community college. Marlene considers herself no different from any other member of the parish, and participates in only those church activities which interest her. Paul respects and admires his wife's accomplishments, and he is quick to explain her absence from parish activities on the grounds that she is busy. Sometimes Paul and

Marlene have to make appointments with each other to spend time together.

Detached. Sarah Webster doesn't identify herself as a clergy wife, either. In fact, she never expected to be married to a clergyman. She and Donald were married 25 years, had reared their two daughters, and were enjoying the fruits of Don's success as an industrial salesman when he first felt a vocation to priesthood. After a complex application process and much prayer, Don and Sarah sold their home and spent the next three years in a tiny urban apartment near the seminary campus. While Don was absorbed in course work and field experience, Sarah sometimes felt all alone in her own search for identity. Now, five years in the parish ministry have not resolved Sarah's discomfort in her new role as wife of a priest. The congregation seemed to treat her with either unwanted deference or unjust criticism, and her response was to withdraw. Her feelings about the church include sadness, anger, and guilt. Sometimes as Don ministers to the members of his congregation, he wonders why he has to turn to others for the companionship and support he used to find in his marriage.

#### Organization of the Remainder of the Study

The remainder of this study is organized into four chapters. Chapter Two contains a review of related literature, discussed under the headings of (1) time allocation, (2) clergy wife roles, and (3) marital satisfaction. Research methodology is delineated and described in Chapter Three. Chapter Four contains the results of the study. Chapter Five includes a summary of the study, discussion, implications, and recommendations for further research.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

The literature on clergy marriage presents a complex picture. Time pressures, stereotypes, and marital dissatisfaction are reported and their negative effects attested to by high clergy divorce rates. The work of the minister is described as endless, repetitive, draining, and usually defined by the expectations of others (Sanford, 1982). Recent social changes in sex-roles and lifestyles have raised questions about the traditional roles of pastors' spouses (Whybrew, 1984). While these issues are all parts of a complex whole, each in turn affecting and being affected by the others, the literature reviewed in this chapter is organized to examine each one separately in three sections: (1) time allocation, (2) clergy wife roles, and (3) marital satisfaction.

#### Time Allocation

Although time is a finite resource, demands for it appear to be limitless; consequently, research on the quality of modern life and marriage inevitably involves the competition of roles. According to Gross (1984), the study of time allocation (TA) provides a tool with which to examine role competition; by measuring the behavioral "output" of decisions, preferences, and attitudes, TA provides a reliable and replicable measure of role performance. For example, a study by Becker and Felix (1982) demonstrated an inverse relationship between counselor

preference for a given category of service activity and the amount of time counselors estimated that they spent in the activity; when counselors were asked to log their actual time in activity categories, these researchers were able to obtain objective and accurate profiles of counselor work days. Further, by the inclusion of social interaction codes, TA studies can provide "a concrete record of encounters which can supplement informants' statements concerning the nature and quality of relationships" (Gross, 1984, p. 536).

Because time is finite, the time a family member devotes to work is generally time unavailable for such activities as family interaction, child care, home maintenance, and leisure (Kingston & Nock, 1985). Role conflicts resulting when individuals are forced to meet expectations for differing and incompatible roles (e.g., work and conjugal roles) are generally resolved on the basis of time priorities (Scanzoni, 1965b). Conflicts between work roles and conjugal roles are scarcely peculiar to clergy marriage; Scanzoni called them "endemic to industrial society" (1965b, p. 396). However, the occupational-conjugal role conflicts of clergy couples are exacerbated by demands which are peculiar to clergy life.

Contrary to the common belief that ministers work primarily on Sundays, clergymen and their spouses regularly report work weeks of over seventy hours (Bailey & Bailey, 1979; Bouma, 1979; Douglas, 1965; Mace & Mace, 1980; Noyce, 1980; Rassieur, 1982; Terkel, 1972). Clergy working hours are described in the Occupational Outlook Handbook (1980, p. 442), as long and irregular and include being "on call" for emergencies. Nyberg (1961) entitled a chapter in her book for ministers'

wives "The Eighty Hour Week Made Easy." Rediger (1982) pointed out that, while some clergy (due to an unsuitable situation or their own lack of ability) are underworked and bored, clergy stress is usually attributed to overwork. Rolfe (1984) typified clergymen working as much as 100 hours a week with no set structure for time off or vacations. Noyce (1980) wrote of ordination and marriage as "conflicting covenants," both involving vows that can easily be expanded into all-consuming obligations. He suggested that such expansion of the clergy vocation leads to some of the tensions that he said are breaking up clerical marriages at a record rate. It was also suggested that persons in ministry (spouses as well as clergy) have a unique vehicle for rationalizing their violation of the marriage covenant: "These long hours of work, after all, are for the Lord—as if family-building were not" (Noyce, 1980, p. 20). Similar to executives married to a corporation, persons in ministry are described as married not to each other, but to the church.

The expectation of congregations and ministers alike that clergy should be available 24 hours a day, 7 days a week has been labeled the stereotype of total availability (Morris, 1985). Like all stereotypes, escaping this one is complicated—not only by the diversity and urgency of people's pastoral needs but also by the fact that these people are the minister's employers (Ferner, 1981; Harris, 1977). Dean (1980) compared a congregation to a group of people who have come forth and volunteered to be taxed for the support a building and the hiring of a minister. Thus, in a sense, they believe they own the minister and, through him, his family; for example, if "our" minister is considered

24-hour property by the congregation, then "our" minister's wife can not only expect to spend many evenings alone but also to be kept apprised by her spouse's "employer" of how well he is doing at his job (Oswald, Gutierrez, & Dean, 1980, p. 12).

Scanzoni (1965b) used time priorities to explore conflicts between occupational and conjugal roles in church- and sect-type clergy couples. Churches and sects were differentiated by acceptance (church) or rejection (sect) of their social environment as measured by theological position, membership requirements, orientation toward science, and attitudes toward social patterns. It was hypothesized that since a sect considers the family group as a competitor, sect clergy would resolve marital-occupational conflicts differently than church clergy, who consider the family as an ally. Responses were compared in terms of the time priorities church- and sect-type subjects reportedly assigned to conjugal as opposed to occupational behaviors and their answers to questions regarding what they would do in certain hypothetical conflict situations. Scanzoni reported that 80% of church-type respondents would resolve conflict in favor of the family, while 73% of sect-type subjects would postpone family expectations in favor of occupational duties. He concluded that resolution of conjugal vs. occupational role conflict in clergy is dependent upon church or sect affiliation. In the same study Scanzoni also examined role conflicts of clergy wives. Church- and sect-type wives were assigned to two groups, "assistant pastor" and "expressive companion," depending on their degree of acceptance or rejection of the expectation that they perform without pay the same kinds of occupational behaviors as their

husbands. Of church-type wives, 92% rejected the assistant pastor role and tended to experience little or no conflict between religious activities and family behaviors. Among sect-type wives, on the other hand, the same 92% reportedly accepted the assistant pastor behaviors incumbent on the position of minister's wife and as a result, tended to experience conflict.

From a four-year study of clergy couples, Mace and Mace (1980), found the two most frequently listed disadvantages of clergy marriage were congregational expectations of perfection (85% of pastors, 59% of wives) and time pressures due to the pastor's heavy schedule (52% of pastors, 55% of wives). These researchers also pointed out that much of a pastor's work takes place when others are free, in the evenings or on weekends, and includes being on call for emergencies 24 hours a day. Mace and Mace further suggested that many clergymen might be classified as compulsive "workaholics" whose time priorities are heavily weighted in favor of vocational activities at the expense of the marriage. Fully a quarter of clergy couples studied indicated a belief that the husband, in serving others, neglected his own family. Predictably, time alone with their husbands was the area in which clergy wives most frequently indicated a need for help in adjusting to their husbands' ministry. In a survey of Episcopal priests and wives by Keith (1982), lack of time together was also ranked highest among factors leading to marital stress.

Stating the problem as "lack of time together" may be an oversimplification, however. Douglas (1965) proposed that indeed clergy wives may have more time with their husbands than do most wives; he cited a

study (Koehler, 1960) in which Baptist ministers' wives estimated that their husbands averaged 26 hours a week at home, exclusive of sleeping, but still the wives mentioned lack of time together as their main source of marital difficulty. Douglas (1965) concluded that it is the distribution of this time that differs from that of most families, and that the real problem for clergy is "to get away from the church, mentally as well as physically" (p. 86).

To differentiate between clergy marriages and the marriages of other professionals, Rolfe (1984) compared them with those of physicians and family therapists. Although these professionals are similarly well educated (3 to 5+ years of graduate school) and people-oriented, the clergyman not only earns a much lower income but also labors under a disadvantage with regard to role clarity, time structure, and privacy. Of the three professions, the clergyman's work role is least clearly separated from his personal and family roles. He has less freedom to set his own hours or to work by appointment only. He and his family may be living in a house owned by his "clientele," who therefore feel free to call or visit at all hours, on routine as well as emergency matters. Thus, of the three, the clergyman's time and privacy are least insulated from intrusions.

Comparing the divorce rates of these three professionals, Rolfe reported that while the divorce rate for family therapists is basically the same as the that of the United States nationally and the rate for physicians is 41% lower than the national rate, the divorce rate for clergy is 49.4% higher than that of the general population. Lavender (1976) also stated that among professionals clergy rank third in the

number of divorces granted each year. Slack (1979) identified as the leading factors contributing clergy divorce: (1) pressure to fulfill an expected role model, and (2) ministers' lack of time commitment to marriage and family.

Time commitment to home and family is traditionally expected of wives whether or not they are employed outside the home, and clergy couples do not appear to differ from other married people in this respect. In a study of dual-career couples, Kingston and Nock (1985) found that men depended upon their wives to find time for home and children and that working wives, indeed, made that accommodation. Vanek (1973) reported that unemployed married women in her study typically spent fifty hours a week in housework (home maintenance, family business, and family care); employed married women were found to spend about half that amount of time in housework.

Although the minister's spouse is still expected by tradition to be a housewife, Deming and Stubbs (1984) pointed out that increasingly the minister's spouse may be a husband, not a wife, and that at present over half the women married to ministers are employed outside the home. These two-career clergy couples must divide their time among not only careers and family, but also their relationship with the church. In addition to offering practical suggestions about the sharing of household chores and career decisions, Deming and Stubbs suggested that two-career clergy couples learn to set aside time to spend together and to make this time public so that church people will know when not to disturb them. Dunlap and Kendall (1983) similarly addressed the time demands on two-career clergy/lay couples, particularly the difficulty

of scheduling leisure time and vacations; the clergy partner typically must work on weekends and holidays when the lay partner is free. For couples dealing with these conflicting time and career priorities, Dunlap and Kendall suggested that they learn efficient time management within the two careers, set priorities for leisure time, and build up relationships, not only within the family and with the spouse but in personal friendships and with the self as well.

#### Clergy Wife Roles

From 1139, when the Lateran Council forbade clergy marriage, until the Protestant Reformation four hundred years later, any woman who lived with a priest could be seen only as mistress or concubine (Barstow, 1983; Dionne, 1985). According to Barstow (1983), the medieval scorn of priests' "women" and the church's generally negative views on marriage and womanhood characterized the climate into which the role of clergy wife within Protestantism was launched. English attitudes toward clergy marriages of the sixteenth century moved slowly from outright persecution to lukewarm acceptance. However, the prejudice lingered for many decades:

Just what sort of hostility might a clerical couple face? When Robert Horne took his wife Margery to live with him as dean of the chapter at Durham, he was accused of "polluting the cathedral precincts." Old women in Yorkshire called the children of the vicarage "priests' calves," and midwives refused to deliver the babies of priests' wives. As late as 1552 a parliamentary bill complained that many "spoke slanderously of such marriages, and accounted the children begotten in them to be bastards." When the conservative reaction to the Protestant reforms of the church triggered an armed revolt in Devon and Cornwall, the rebels demanded that celibacy be enforced again on the priesthood. (Barstow, 1983, p.9)

Barstow (1983) related that despite the persecutions, clerical families survived and prospered until by 1800 clergy had acquired the genteel social image still associated with the Anglican priesthood. "And yet we must ask if clergy wives, then or now, Anglican or other, have ever won a place of full respect" (p. 15).

Douglas (1965) cited an anonymous book published in England in 1832 (entitled Hints for a Clergyman's Wife; or, Female Parochial Duties) which reminded the nineteenth century clergy wife of the extent of her influence over the parish and the many and varied duties incumbent upon her position. Women married to ministers in nineteenth-century America were categorized by Sweet (1983) into four roles: companion, sacrificer, assistant, and partner. Whichever role was chosen, the expectation was "that one be supportive of the ministry of one's husband and that one's own involvement be from personal commitment, dedication, and sacrifice with no regard for professional recognition. That has remained true" (Deming & Stubbs, 1984, p. 176).

Ministry has historically been more than a career; it has been a life calling. The life of a woman married to a minister has traditionally been centered, therefore, around his work (Deming & Stubbs, 1984). From the literature of the mid-twentieth century, Douglas (1965) drew a "contemporary" portrait of the "ideal minister's wife," pointing out that although lower in status and influence than her nineteenth century counterpart, the role of clergy wife had not substantially changed. She was still called upon to be first of all a good wife to her husband. She was to realize that she had married not only a man, but also the church and its way of life, with the understanding

that he belonged to the congregation as well as to the family. Among the roles she was expected to play were those of parish hostess, "dedicated Christian woman," example to others, and representative to the community of her husband, his church, and the Christian faith itself. In addition to being a skilled and resourceful homemaker with little assistance from her husband, she was also to be attractive but not overdressed, poised but not over-sophisticated, educated but not lacking the common touch, sympathetic but not sentimental, serene but at the same time brimming with energy and enthusiasm. In short, she was to be the "uncrowned queen of the parish" (Douglas, 1965, p.9).

From an in-depth survey of clergy wife role patterns, attitudes, and satisfactions, Douglas (1965) defined five role types based on the wives' reported degree of involvement in their husbands' ministry. Definitions of the five types and their representation in this sample ( $n= 4,777$  across 37 denominations) were as follows: First, "Team-workers" (20%) typically performed 11 or more activities in their local churches including such "semi-professional" activities as leadership training, leading devotions, counseling, serving on the church staff. These women gave second priority to family responsibilities and invested little time in nonchurch community activities or hobbies. Next, two groups of "Background Supporters" (60%) described themselves as "very involved" in church activities such as Sunday school teaching, choir, and women's groups, but as followers rather than leaders; they tended to give first priority to their responsibilities as wives and mothers. Douglas divided this role into "Purpose-Motivated Background Supporters" (motivated by belief in the purposes of the church) and

"Useful-Work Background Supporters" (motivated by a desire to serve). Finally, "Detached" (15%) was the term Douglas applied to those wives who reported no more involvement in their husbands' work than if the husbands were in another vocation. Detached wives, too, were divided into two groups depending on whether they were "Detached on Principle" (committed Christians but individualistic and analytic in their approach to the church) or "Detached in Rebellion" (withdrawn from the church). Nearly 85% of clergy wives in this 1965 study accepted the traditional obligations expected of them, either as full team members or as active background supporters of their husbands; only 15% perceived themselves as detached.

A decade later, Platt and Moss (1976) examined the role perceptions of Episcopal clergy wives, using three categories (first suggested by Denton, 1962) to differentiate wife roles by their degree of involvement in their husbands' ministry. Comparing their findings with those of Douglas (1965), Platt & Moss reported that only 10.5% of Episcopal clergy wives labeled themselves "teamworkers," half as many as those found in the cross-denominational study (21%). Over 60% of respondents in both studies characterized themselves as "background supporters;" however, in the "aloof participant" (detached-on-principle) category, Platt and Moss reported 28% of Episcopal clergy wives, contrasted with 15% of Douglas's sample.

In a self-help book for ministers' wives, Sinclair (1981) described three clergy wife role patterns as a function of stages in family life development: In the first stage, usually the early marriage or career establishment years, the wife is often a "helpmate,"

living out her ambitions through her husband, assisting with whatever ecclesiastical tasks need to be done. In the second stage, during the years of childrearing, the wife may be primarily an "enabler" of her husband's career while herself devoted to domestic and maternal interests. In the third stage, the "liberated" mid-life woman may become free to be fully human, to resist stereotyping, and to develop her own competence outside the family.

In a study of marital satisfaction among clergy wives, Hartley (1978) classified clergy wives based on respondents' subjective identification with three roles: (1) traditional wife-mother; (2) associate pastor or helpmeet; and (3) individualist (i.e. striving for personal fulfillment). Hartley found those wives most strongly identifying with the helpmeet-associate pastor role were least likely to report enthusiasm with their marital relationships; respondents who identified with the wife-mother role were twice as likely to be enthusiastic. Those wives identifying themselves as individualists were the most likely to be consistently enthusiastic about their marriages. As an implication of this research, Hartley suggested that the role expectations of clergy and non-clergy wives might be increasing in similarity.

Niswander (1982) ascribed to the women's movement a shift away from the willing or eager acceptance by clergy wives of the traditional identity, status, and obligations of the role. According to Niswander, the rise in women's consciousness significantly undermined the ancient assumption that a woman draws her primary identity from wifehood and her husband's career. Said one such self-identified woman:

I am the wife of a minister, to be sure, just as my husband is the husband of a medical technician. But my husband is not therefore interested in identifying with other husbands of medical technicians, and I don't want to be identified with wives of ministers (Niswander, 1982, p. 162).

Niswander (1982) added that most women today see marriage as a guarantee of neither social nor economic security. To be introduced as the doctor's wife or the minister's wife no longer accords an automatic and prestigious place in the community; therefore, for many clergy wives like the woman quoted above, their own careers are their major source of identity.

Nyberg (1979) listed several concerns of the contemporary clergy wife: (1) She is concerned about divorce, no longer believing that clergy marriages are immune; (2) she is concerned about her adequacy as a parent; (3) she insists on a sharing of labor in the home; (4) she is concerned for her own life and career; (5) her husband's ministry is not the most important thing in her life; (6) she is less interested in the social activities of women's groups, in or out of the church, preferring to use her free time for whatever interests her personally; and (7) she is interested in and willing to work for financial security. Despite these changes, however, Nyberg described wives of clergy as still concerned with their husbands' work and still experiencing ambiguities in their roles.

Taylor and Hartley (1975) surveyed 448 wives of mainline Protestant clergy in order to examine the ministry as a "two-person career." The two-person career concept, introduced by Papanek (1973), focused sociological attention on occupations requiring the active participation of the wife in the husband's work and providing her with vicarious

achievement through the husband and his career. Two-person careers were characterized by Papanek as middle-class, male-dominated occupations requiring a high degree of training, generally within large complex employing institutions (such as universities, private foundations, the diplomatic corps, the armed services, and business corporations). To test the hypothesis that the Protestant ministry is a two-person career, clergy wives were asked how many hours a week they spent in specific church-related activities and to what extent they agreed that their own fulfillment came through their husbands' work. Clergy wives who "strongly agreed" were found to spend the most hours per week (19-33) in church activities. Asked how many of their church-related activities they thought they would be likely to participate in if they were not ministers' wives, only 18% of respondents said "all," while 32% said "few" or "none." This led Taylor and Hartley to conclude that for over four fifths of the sample, at least some of their activities were attributable to their involvement in a two-person career.

#### Marital Satisfaction

Despite the fact that marital quality and its related concepts—adjustment, happiness, and satisfaction—have been the most frequently studied variables in the field of family research (Spanier & Lewis, 1980), little appears to be known about the marriages of ministers and their wives (Mace & Mace, 1980). Houts (1982) observed that available research studies on clergy marriage "while sparse and generally poorly conducted, are all in agreement that things are in a terrible state" (p. 141). Warner and Carter (1984) found higher levels of

loneliness and diminished marital adjustment in pastors and wives than in non-pastoral males and females. In contrast, Barber (1982) found no significant difference in the levels of marital satisfaction of clergy and lay couples, while Morgan and Morgan (1980) reported that over three fourths of clergy wives in their study rated themselves and their husbands happy/fulfilled in their roles. Other writers (e.g., Bouma, 1979; Douglas, 1965; Hartley, 1978; Keith, 1982; Niswander, 1982; Nyberg, 1979) have delineated rewards, privileges, and joys which are uniquely a part of the ministry. Mace & Mace (1980) listed advantages clergy couples perceived in their lifestyle, including a sense of shared commitment to the pastoral vocation; a strong sense of unity and dedication to a life of service; nurturing support of the congregation; respect in the community; wife's close identification with husband's work (seen as an advantage by 50% of wives, 30% of husbands); opportunities to meet interesting people, travel, attend conferences; opportunities for study, training, and growth; a ready-made community of friends; secure work; and the opportunity to be agents of change in church and society.

If in reality all researchers are not "in agreement that things are in a terrible state" (Houts, 1982, p. 14), nearly all are in agreement that there is a positive relationship between marital satisfaction and clergy effectiveness (Bailey & Bailey, 1979; Rassieur, 1982; Whybrew, 1984).

The married minister with an unhappy marriage is crippled in the performance of his task. He knows that the message he is proclaiming isn't working for him in his own personal life. . . . His wife also is in trouble. She must either put on an act before the outside world or risk ruining her

husband's career by letting the sad truth be known. They both face a grim choice between hypocrisy and public humiliation. (Mace & Mace, 1980, p. 24)

Drawing from clinical experience as a pastoral counselor, Houts (1982), cited symptoms and problems of troubled clergy marriages. Regarding amount of time couples spend together, extremes in either direction (always together or never together) and evidence of workaholism in either partner were seen as symptomatic. Listed as problems were the semi-public life, unrealistic expectations, inadequate income, an educational gap between spouses, frequent moves, and a tendency to have very limited friendships. Iles (1985) wrote of a lack of trust that characterizes the peer relationships of the clergy. Such isolation may be instrumental in the clergy's vulnerability to extramarital affairs (Bouma, 1979; Iles, 1985; Whybrew, 1984), the occurrence of which are particularly devastating to clergy couples in which the pastor has derived his sense of worth from vocation while the wife derived her sense of worth from him (Houts, 1982).

A number of studies have shown clergy wives less satisfied with marriage than are their husbands (Mace & Mace, 1980; Morgan & Morgan, 1980; Scanzoni & Fox, 1980). Earlier sociological studies (e.g., Bernard, 1973; Gove, 1972) observed in housewives apparently lower levels of mental and physical health than in employed wives and much lower levels than in married men. Further, regardless of women's employment status, comparisons with married men consistently showed men to be advantaged regarding morbidity, mental health, and life satisfaction—a sex differential which was generally interpreted to mean that marriage provides a more effective support system for men than for women.

Recent studies, however, have often failed to find significant relationships between demographic characteristics and marital satisfaction (Spanier & Lewis, 1980; Yogeve & Brett, 1985). In their decade review of the literature on marital satisfaction, Spanier and Lewis (1980) drew attention to the research on the relationship of marital quality and stages of the family life cycle. They observed that most studies have claimed to find a U-shaped pattern for marital quality over the marital career, that is, finding highest levels of marital satisfaction at the earliest and latest life stages. Spanier and Lewis added, however, that most of these studies have been flawed (e.g., based on cross-sectional rather than longitudinal data), and cautioned against misinterpreting the relationship of marital quality and family life stages.

Yogeve and Brett (1985) found significant relationships between marital satisfaction and perceptions of the distribution of housework and child care in husbands and wives in single-and dual-earner marriages. These researchers concluded that demographic characteristics (e.g., employment, income, sex, education, family stage) are less powerful correlates of marital satisfaction than are perceptions of the distribution of family work. It was noted by the researchers, however, that this study did not measure actual share of family work in terms of hours or number of tasks. It was also noted that, because the family work variables in this study were single-item measures, they were substantially less reliable than the marital satisfaction scale (Spanier, 1976) with which they were correlated. Yogeve and Brett thus surmised that the correlations reported ( $R = .37$ ,  $p < .01$ ) were likely

to underestimate the true relationship between family work and marital satisfaction.

#### Summary

In this chapter theories and research findings relevant to clergy and spouse time conflicts, theoretical roles expected of and played by clergy wives, and clergy marital satisfaction have been examined. It is evident that the researchers and clinicians most concerned with this segment of the population believe a rising incidence of marital dissatisfaction and divorce among the clergy to be one of the most pressing problems facing the church today (Mace & Mace, 1980; Whybrew, 1984).

Conflicts between occupational and conjugal roles have been called endemic to industrial society (Scanzoni, 1965b), but demands and expectations peculiar to the ordained ministry have been found to increase the effects of such conflicts upon clergy couples. In particular, the literature reviewed disclosed long clergy work weeks; unrealistic expectations of clergy availability (Morris, 1985); unclear distinctions between the work, personal, and family roles of clergy (Rolfe, 1984); insufficient time commitment of clergy to home and family (Mace & Mace, 1980); and among two-career clergy couples, complications due to conflicting work schedules (Deming & Stubbs, 1984; Dunlap & Kendall, 1983). For clergy and spouses, in addition to the lack of time together, the quality of time is problematic; it is difficult for clergy to get away from the church mentally as well as physically (Douglas, 1965; Sanford, 1982).

Historically, women married to ministers have been expected to center their lives around their husbands' work (Deming & Stubbs, 1984); thus, the roles of clergy wives have been based on the extent to which a wife is involved in her husband's ministry (Douglas, 1965; Hartley, 1978; Platt & Moss, 1976; Sinclair, 1981). Using this theory, writers reviewed in this chapter have categorized clergy wife roles (under various titles) as (1) Background Supporter or traditional wife-mother; (2) Teamworker or associate pastor-helpmeet; (3) Individualist or liberated; and (4) Detached or aloof. Hartley (1978) also found some clergy wives in her study to be ambivalent or a mixture of the defined roles. Douglas (1965) and Platt and Moss (1976) found that 60% of wives studied identified with the background supporter role; teamworker or associate pastor type wives were found less frequently among Episcopalians than in interdenominational samples. These findings appear to agree with those of Scanzoni (1965b), who found that wives of church-type pastors were less likely to play the associate pastor role than were wives of sect-type clergy. Hartley (1978) examined the relationship of clergy wife role and marital satisfaction and found consistent enthusiasm for the marital relationship most frequently in the individualist, least frequently in the associate pastor type wives; she concluded that role expectations of clergy wives are becoming increasingly more similar to those of non-clergy wives. Clergy wives, like other women, have become less accepting of the historic assumption that a woman's identity is derived from her husband's career (Niswander, 1982); however, they are still seen as concerned with their

husbands' work and experiencing ambiguities in their roles (Nyberg, 1979).

Research in clergy marital satisfaction produced conflicting findings. In comparison with non-pastoral husbands and wives, no significant differences in marital satisfaction were found by Barber (1982), but clergy and spouses were found by Warner and Carter (1984) to be more lonely and less well-adjusted in their marriages. Houts (1982) also listed loneliness, extremes in amount of time spent together, and a tendency to have very limited friendships among characteristics of persons in troubled clergy marriages.

In their study of single- and dual-earner marriages, Yogeve and Brett (1985) found marital satisfaction was significantly related to husbands' and wives' perceptions of the distribution of family work. Spanier and Lewis (1980) reported that marital quality has been found to follow a U-shaped pattern over the marital career, with highest levels of satisfaction at the earliest and latest stages of the family life span.

Nearly all of the research on clergy life and marriage has been based on either clinical data or subjective self-report (e.g., Houts, 1982; Mace & Mace, 1980; Morgan & Morgan, 1980). Variables relating to clergy marital satisfaction have been measured subjectively by means of questionnaires or interviews (e.g., Keith, 1982) or single-item measures (e.g., Hartley, 1978) rather than by objective measures using a validated instruments (c.f. Barber, 1982; Warner & Carter, 1984). Studies of clergy wife roles have been based on personal observation (Sinclair, 1981) or on self-report questionnaires (Douglas, 1965;

Hartley, 1978; Platt & Moss, 1976), a method which has well-documented weaknesses, not the least of which is that people's self-perceptions may not reflect the way they are actually living their lives (Becker & Felix, 1982). Further, with few exceptions (c.f. Keith, 1982; Scanzoni, 1965b; Warner & Carter, 1985), researchers have studied clergy wives but not husbands, thus limiting their observations to one half of the marital system.

This study attempts to build on existing research through an examination of the time allocation of Episcopal priests and their wives, using the more objective technique of time allocation to define clergy and wife roles according to actual behaviors (Becker & Felix, 1982; Gross, 1984). In addition, this study measures marital satisfaction by means of a validated instrument (Marital Satisfaction Scale, Roach, 1981) in order to compare levels of marital satisfaction with the actual time allocation profiles of clergy and spouses.

### CHAPTER III

#### METHODOLOGY

"The competing demands and expectations of the ministry" (Whybrew, 1984, p. 2), the changing roles of clergy spouses, and the inseparability of the minister's vocational, personal and family roles have been linked to a high incidence of marital distress and divorce among clergy couples (Rolfe, 1984). This study examined the relationships among clergy and spouse time allocations, clergy wife roles, and marital satisfaction. The complexity of these issues precluded a two-dimensional approach; therefore, this investigation utilized a multi-dimensional design to establish baseline data on the manner in which priests and their spouses allocate their time to various activities and social contexts in response to the competition of these demands and expectations. Next the investigation addressed whether or not the delineations of clergy wife roles found in the literature are justified by the recorded behaviors of clergy wives. Finally, the investigation examined the relationships among time allocation, role enactments, and levels of marital satisfaction in clergy and spouses. In this chapter the research methodology utilized in the study is described. Topics presented are the research questions, research design, subjects, instruments, research procedures, data analysis, and limitations of the study.

### Research Questions

This study addressed the following research questions:

1. How do clergy and wives allot their time to various activities and tasks within a given week?
2. Do there appear to be role patterns among clergy wives, as evidenced by the time allotted to various activities and tasks?
3. Is there a relationship between clergy and spouse time allocation and their levels of marital satisfaction as measured by the Marital Satisfaction Scale (Roach, 1981)?

### Research Design

This is a descriptive study which utilized two types of data collection. A time allocation procedure was designed to answer the first two questions. Subjects were asked to keep a record of their daily activities during two assigned non-consecutive weeks within a six-week period. To insure maximum generalizability, assignment procedures were designed so that no husbands and wives logged at the same time as their spouses, no individuals logged two consecutive weeks, and no clergy working together in a parish logged at the same time.

To measure marital satisfaction, subjects were given Form B of the Marital Satisfaction Scale (Roach, 1981). Using the mean MSS score of 198 reported by Roach (1981), subjects were identified as either more or less satisfied with their marriages. More-satisfied husbands and wives were defined as those scoring 199 or above on the MSS; less-satisfied were defined as those scoring 198 or below.

Subjects

The population for this study included all active clergy and their wives in the Episcopal Diocese of Florida, a geographical area extending across the state from the Atlantic Ocean on the east to the Apalachicola River on the west, and south from the Georgia-Florida border to a line just north of Ocala. According to diocesan records as of December 31, 1984, the Diocese of Florida served 28,902 baptized persons in 72 congregations. "Active clergy" included 72 priests and deacons currently serving full- or part-time in any parochial or diocesan capacity, but excluded the bishop, retired and non-parochial priests, whose time allocations could be expected to differ sharply from those of active clergy. Of these active clergy, 68 were married, and their wives were included in the population. At the time of the study, there were no female clergy in this diocese.

Identical survey packets were sent out to each of the 72 active clergy and the 68 clergy wives. The response rate was 61% ( $N = 86$ ), and the resulting file consists of demographic data and Marital Satisfaction Scale scores for 42 priests and 44 wives. The analysis file is smaller ( $N = 32$  priests and 34 wives, 47% of the eligible population) due to missing time allocation data from 10 priests and 10 wives. The lower return rate for this part of the study can be accounted for in part by the demanding nature of the task. Among those not responding to the survey were two couples who moved out of the diocese during the period and two additional couples who separated.

The demographic characteristics of the respondents were as follows: The priests ranged in age from 32 to 78 years, with the

majority between 39 and 61 ( $M = 50$ ). Thirty-five (83%) had master of divinity degrees, while three (7%) reported no graduate degrees and another four (10%) held doctorates in ministry. The number of years since ordination varied widely in this group (<1 - 52 years); but they were for the most part a mid-career population of whom 75% had been ordained for more than 10 years, with an average of 19 years. Since Florida clergy conform to the canons for ordination (Constitution, 1979), they can therefore be presumed representative of the Church with regard to age, education, and professional qualifications.

Sixteen of these priests (38%) had spent their entire working lives in the ordained ministry; the remainder named previous occupations including seven in education/social service (17%), six in professional/managerial (14%), six in sales (14%), three in scientific/technical (7%), two in construction (5%), and two in the military (5%).

Twenty priests (48%) reported their present positions as rectors of parishes; another nine (21%) were assistants in multi-staff churches; six (14%) were vicars of mission congregations; four (10%) were chaplains; two (5%) were in diocesan positions; and one (2%) was non-parochial. Length of tenure in their current positions reflected a high level of career mobility: Twenty-one (50%) of the priests had been in their present positions for 4 years or less, 13 (31%) for 5-10 years, and 8 (19%) for 11-25 years. Of 37 parochial priests, 13 (35%) were serving in large parishes of over 500 communicants, 7 (19%) were in mid-sized churches of 251-500, 14 (38%) reported between 100-250 communicants, and 3 (8%) were serving fewer than 100 parishioners. The

annual income of these priests averaged \$27,000, slightly above the 1984 median salary of Episcopal priests nationally (\$25,937 according to the National Report of the Church Pension Fund).

The 44 clergy wives who responded were only slightly younger than the priests, ranging in age from 22-70, with a mean of 49 years. Like the sample reported by Platt and Moss (1976), these women were well educated; 12 wives (27%) reported some college education, 20 (45%) held professional or baccalaureate degrees, 8 (18%) had master's or specialist's degrees, and 2 (5%) had doctorates. Four wives reported that they were currently working toward advanced degrees. As reported by Deming and Stubbs (1984), 26 (59%) of these women were employed part- or full-time ( $M = 30$  hours/week). Occupations of employed wives were those traditionally chosen by women: Eight (31%) were teachers; 8 (31%) held clerical or secretarial jobs; 5 (19%) held professional/managerial positions (e.g., psychology, counseling, consulting, agency administration); 2 (8%) worked in health or social services; and 1 (4%) in the arts. Salaries reported ranged from \$2,000 to \$25,000 per year, with a mean of \$12,590 and the majority earning between \$5,200 and \$19,900 annually. Of the 18 housewives, all but 3 (83%) had been employed previously in education, clerical work, social services, or the arts.

Three fourths of this population had been married only once (33 priests, 32 wives); 8 priests and 10 wives (21%) had been divorced and remarried; 2 wives had been widowed and remarried; and 1 priest was divorced. Thirty-three respondents (39%) had been married over 25 years; another 22 (26%) had been married from 16-25 years; 19 (22%)

from 8-15 years; and 11 (13%) for 7 years or less. The average family had from 2 to 4 children; however, only 45 respondents (52%) reported children presently living at home. The ages of these children, categorized by the age of youngest child (as in Yogeve & Brett, 1985), reflected the maturity of this population: Seven respondents (16%) were parents of infants aged 0-2; 5 (11%) had children in the 3-5 age group; 12 (27%) had children 6-12; 10 (22%) had teenagers 13-18; and 11 (24%) had young adults 19 or older living at home.

Less than half of the marriages of these respondents ( $n=36$ , 42%) had occurred before the husband was called to the priesthood, thus involving both husband and wife in the vocational decision; an additional 10 (12%) were married after vocation but before seminary. Wives in these two groups accompanied their husbands to seminary. Slightly under half of this population ( $n=39$ , 46%) were married after the husband's ordination and had thus been clergy marriages from the outset. Asked whether their seminary experience had provided any preparation for clergy marriage, three fourths of all priests and applicable wives said "no." Several of those who said "yes" qualified their response with comments such as "a little" or "yes and no."

Reflecting a trend reported by Mace and Mace (1980) and others, 50% of this population reported home ownership, 40% lived in rectories, and 10% in rented homes. All clergy who did not live in rectories reported receiving a housing allowance. Only a third of the rectories were located next door or adjacent to the church; regardless of home ownership, the majority of clergy families were housed 2-5 miles from their church.

### Instruments

Included in each survey packet were three data collection instruments. First was the demographic questionnaire summarized above (See Appendix B). Second, each packet contained two copies of a time allocation log book in which to record daily activities in two assigned seven-day periods (See Appendix D). Third was a copy of the Marital Satisfaction Scale, Form B (Roach, 1981).

#### Time Allocation Log

The time allocation log book was designed by the researcher based on a model originated by Becker and Felix (1982) for the evaluation of educational support systems. Categories of activities to be logged were derived from the literature and supplemented by suggestions made to the researcher by priests at a clergy conference. To determine the social context in which activities were performed, subjects were asked to code each entry to indicate whether the activity was done alone, with one's spouse, with one's own children, with others, or with some combination such as spouse and children.

The validity and reliability of time allocation techniques are well-established in the social science disciplines as well as in engineering and management. Because time allocation provides a tool for measurement of "the behavioral output of decisions, preferences, and attitudes" it is therefore appropriate as a measure of role performance (Gross, 1984, p. 519). In addition, time allocation techniques are replicable, thus allowing social scientists to achieve the same reliability as empirical techniques in the other natural sciences (Gross, 1984).

The time allocation instrument devised for this study was a daily log book (8 1/2" x 11", 35pp.), with each day divided into five-minute increments beginning at 6:00 a.m. and ending at 2:00 a.m. Simple directions for logging at other hours were included (See Appendix C). Inside the front cover, directions instructed participants to log all activities as they occurred, leaving no time periods blank except for such activities as sleeping or personal hygiene. All activities were to be logged under the most appropriate category, using one or a combination of social context codes depending upon whether the activity was being performed alone (A), with one's spouse (B), with one's children (C), with others (D), or with a combination (BC, BD, CD or BCD).

The activity categories were named and defined as follows:

1. Secular Business/Employment - Working at a paid job or for-profit business outside the church;
2. Secular Study - Reading, writing, or lesson preparation on any secular subject, school or course work, learning a skill, etc.;
3. Secular Social Activity - Socializing in person or by telephone; participating in any social function not primarily church-related (e.g., entertaining, going out to dinner, parties, theater, etc.);

4. Secular Group/Meeting - Attending or participating in any meeting of a secular group (e.g., political, civic, charitable, self-improvement, special interest group, etc.);
5. Personal/Family Business - Grocery or other shopping, banking, doctor or dentist visits, paying bills, budgeting, etc.;
6. Recreation/Sport/Hobby - Participating in or attending a sporting event, game, physical activity (jogging, exercise, golf). Watching T.V., resting, participating in a hobby (playing a musical instrument, arts and crafts, fishing, camping, etc.);
7. Housework/Home Maintenance - Cleaning, laundry, meal preparation, lawn care, appliance or automobile repairs, etc.;
8. Child Care/Child Activity - Taking care of children (one's own or other people's), babysitting, attending school activities (including church school), Scout meetings, youth groups, etc.;
9. Eating/Mealtimes - Eating meals or snacks, alone or with family, apart from social event;
10. Transportation/Commuting - Traveling from one place to another in the course of a day;
11. Prayer/Study - Reading or studying the Bible or devotional materials; meditation, prayer; sermon or religious lesson preparation, etc.;
12. Counseling - Talking and listening in a helping relationship with another, either in person or by telephone;

13. Church Service - Attending or conducting a service of worship or administration of any sacrament, in any location (e.g., a worship service, wedding, private communion, etc.);
14. Church Social Activity - Participating in any social activity connected with the church or primarily with church members (e.g., carry-in dinners, parties, social calling on parishioners in their homes, etc.);
15. Church Group/Meeting - Attending or officiating at any meeting of a church group (e.g., vestry, church women, acolytes, altar guild, choir, committees, etc.); calling or meeting in parishioners' homes for evangelism, stewardship, etc.;
16. Church Business/Administration - Any work, correspondence, or telephone calls for the purpose of conducting church business, maintenance of facilities, budgeting and finance, personnel management, report preparation, etc.

The time allocation log book appeared to be an adequate instrument for measuring daily activities. No great discrepancies due to sex were found; subjects tended to recognize inappropriate cells (e.g., counseling alone; secular business with children). Looking at the group as a whole, activities were coded in appropriate cells and categories 95% of the time. The instrument proved consistent across divergent demographic groups, indicating that the directions were clearly understandable and not sexist. A minor problem was found within categories, apparently the result of differing perceptions, in that some subjects disagreed on social context. It is to be noted, however, that this happened only

within certain categories, for example, husband and wife differing in their perceptions of whether a child was a primary participant in an adult activity or vice versa. The categories themselves appeared valid.

#### The Marital Satisfaction Scale

The Marital Satisfaction Scale (MSS) was designed by Roach to assess the level of an individual's satisfaction with his or her marriage (that is, one's perceptions of or attitudes toward one's marriage). The scale consists of 48 items using a 1-5 scoring system on a Likert-type scale, possible scores ranging from 48 to 240. Mean score (Roach, 1981) on the MSS is 198 ( $SD = 29.68$ ,  $n = 463$ ).

The Marital Satisfaction Scale, as devised in 1975 under the original title of Marital Satisfaction Inventory (MSI), consisted of 73 items. The instrument was shown to have a high level of internal consistency and to involve a single factor (Roach, 1981). Concurrent validity with the Marital Adjustment Test (MAT, Locke & Wallace, 1959), was found to be .7851, relatively high for this type of psychological measure (Frazier, 1976; Roach, Frazier, & Bowden, 1981). The correlation coefficient for test reliability was +.76. A correlation between the MSI and the Marlowe-Crowne Social Desirability Scale (Crowne & Marlowe, 1964) was not significant (+.33), suggesting a low degree of contamination of the MSI with social desirability. No sex bias was found (Roach, 1981). Roach subsequently revised the original inventory into the 48-item version which he renamed the Marital Satisfaction Scale (MSS) in 1980. Validated with scores of 463 subjects, Chronbach's alpha for the MSS was +.969, indicating a high level of internal

consistency and no significant change from the same measure for the original scale (Roach, 1981).

The MSS was selected for the present study because as a measure of satisfaction it focuses on the attitude one has toward her or his own marriage rather than on the quality of the relationship or the couple's marital adjustment. These latter concepts suggest static states, levels of achievement, or ultimate conditions which are unrealistic conceptualizations of the actual dynamics of marriage (Roach et al., 1981). Further, the items on the MSS are clear and unambiguous, the Likert-type method of responding is consistent throughout, and the items were designed to evoke opinion or affect rather than cognition or recall. In addition, each item was written to evoke both agreement and disagreement in a normal population, with a minimum of neutral responses. Finally, one might expect clergy couples to show bias in favor of social desirability, a suspicion in part supported by other studies in which clergy or wives tended to rate their marital satisfaction very high on self-report questionnaires (e.g., Hartley, 1978; Keith, 1982; Morgan & Morgan, 1980). Therefore, it was an important criterion for this study that the MSS has a demonstrated lack of contamination with social desirability or marital conventionalization (Roach, 1981; Roach et al., 1981).

#### Research Procedures

Packets were mailed in late January, 1985, to clergy at their offices and wives at their home addresses. Included in each packet (See Appendix A) were a cover letter, a general instruction sheet, the instruments themselves, and three stamped, self-addressed envelopes.

Because the data collection instruments were anonymous and respondents all adults, the completion of the instruments implied informed consent and no signed forms were requested.

Each priest and spouse was asked to log daily activities over two non-consecutive weeks (14 days) within a six-week period. Couples were scheduled to log different weeks to avoid direct duplication of data. This distribution of time was designed to obtain a representative sample of activity within the designated period.

Every effort was made to insure complete participation. Phone calls and a follow-up letter (Appendix E) were used as reminders. In the event of weeks missed, logging was rescheduled during the fifth and sixth weeks of data collection. Results were calculated on the basis of responses received (61%) as of March 15, 1985.

#### Data Analysis

Data pertaining to the three stated research questions were analyzed as follows:

1. How do clergy and wives allot their time to various activities and tasks within a week?

Data from the time allocation diaries were compiled into average minutes per day (m/d) by activity and by social context. Data were then summarized in composite profiles of clergy and spouse time allocation priorities across the population, first by the 16 activity categories, then by the 8 social contexts, and then by the 128 activities occurring in the 16 activities by the 8 social contexts. Additional profiles were compiled across the population by sex in terms of selected demographic criteria: age, children at home, and wife's employment status.

2. Do there appear to be role patterns among clergy wives, as evidenced by the time allotted to various activities and tasks?

Time allocations of clergy wives were analyzed by principal components analysis to identify naturally-occurring groups based on similarity of time allocation priorities. Subjects were assigned to groups according to their loading on four components; only those subjects showing a clear differentiation on the component loadings were assigned to groups. Profiles of these groups were then compared with the behaviors attributed to the theoretical clergy wife roles described in the literature.

3. Is there a relationship between clergy and spouse time allocation and their levels of marital satisfaction, as measured by the Marital Satisfaction Scale (Roach, 1981)?

Using the mean MSS score of 198 reported by Roach (1981), individual priests and wives were assigned to one of four groups: more- or less-satisfied priests and more- or less-satisfied wives. All subjects scoring above the mean were considered more satisfied; those scoring 198 or below were considered less satisfied with their marriages. Time allocation profiles for these groups were compared. Discriminant analysis was used to assess the validity of clergy wife role (as identified by principal components analysis) as a predictor of marital satisfaction. The potential of time allocation priorities to predict husbands' and wives' MSS group membership was investigated using stepwise regression on MSS scores to activities.

Limitations of the Study

The main limitation of the study was that all data were collected during one six-week period rather than distributed over the calendar year. However, the timing of this data collection was designed to take place during a season of the year uninterrupted by major holidays or school vacations which might have produced a distortion of time commitments for a population of this nature. Because theological, educational, and socioeconomic differences among Christian denominations have been demonstrated to affect time allocation (Scanzoni, 1965) and clergy wife role (Douglas, 1965; Platt & Moss, 1976; Scanzoni, 1965), the generalizability of the results of this study to a population of clergy from sect-type or fundamentalist groups cannot be assumed.

CHAPTER IV  
RESULTS OF THE STUDY

This study was designed to investigate the relationships among time allocation, roles of clergy wives, and marital satisfaction of Episcopal priests and wives. Three research questions were formulated for the study. The first was constructed to determine how clergy and wives allot their time to church, family, and secular activities within a week. The second question was directed toward investigating the existence of role patterns among clergy wives, as evidenced by time allocation. The relationship between clergy and spouse time allocation and marital satisfaction served as the basis for the third question.

Presented in this chapter are the results of the analyses performed on time allocation and marital satisfaction data collected for this study. To answer the first research question, time allocation data were summarized in composite profiles for priests and wives. To address the second question, clergy wife profiles were analyzed by principal components analysis. Discriminant analysis and stepwise regression were used to address the third question. Outcome data pertaining to each research question are presented separately in this chapter. Time allocation is reported in minutes per day (m/d), hours per week (hrs/wk), or percentages of total time. Numbers appearing in the tables have been rounded off to the nearest whole number.

Time Allocation

Question 1. How do clergy and wives allot their time to various activities and tasks within a week?

Thirty-two priests and thirty-four spouses completed the time allocation portion of the study ( $N = 66$ ). Time allocations were averaged by minutes per day across categories and social contexts and were sorted into profiles by sex, by children at home, and by wife's employment status (See Appendix F). The amount of time reported by males and females was equivalent and averaged 915 m/d, or slightly more than 15 hours of waking activity.

The average priest in this study spent 55% of his waking time, 49-68 hours per week, working for the church (See Table 1). Church-related activities included (in order of average time allocation) church business or administration, transportation or commuting, church group meetings, prayer and study, counseling, church services, and church social activities. Most of the priest's church work did not include his spouse, but instead occurred alone or "with others." (In this study the term "others" denotes the social context of persons other than one's spouse or children; e.g., 75% of the average clergyman's travel time was spent either alone or with others; only 25% was with spouse and/or children.)

Of all church-related activities, the business and administration of the church received the largest percentage of clergy time (14%). The majority of priests in this population reported spending between 8 and 21 hours per week in administrative tasks; minimal involvement of spouses was reported in this category. The remaining church time (4-16 hrs/wk)

Table 1

Average Time Allocated in Minutes per Day (m/d)  
To Activities by All Clergy

Activity Category	m/d	%
Church-related	501	55%
Business/administration	125	14%
Transportation/commuting	86	9%
Church groups	83	9%
Prayer/study	78	9%
Counseling	52	6%
Church services	46	5%
Church social	31	3%
Home and Family	313	34%
Recreation	103	11%
Personal/family business	81	9%
Eating	74	8%
Housework/home maintenance	30	3%
Children's activities	25	3%
Secular	101	11%
Recreation	46	5%
Secular Social	28	3%
Secular Study	14	2%
Secular Groups	8	>1%
Employment	5	>1%
	915	100%

averaged six hours per week in counseling, five in church services, and four in church social activities.

The average priest in this investigation devoted over an hour a day to solitary prayer and study. He also spent a small portion of time in prayer and study with his spouse (7 m/d) and with others (6 m/d); however, prayer and study with his children was seldom reported (1.5 m/d).

One third of the typical priest's time was spent in activities centered around home and family, including (in order) recreation, personal/family business, meals, housework/home maintenance, and child-related activities. The broad category of recreation included hobbies, physical fitness activities, sports, and games as well as such sedentary pursuits as resting and watching television. The largest part of the average priest's family time (103 m/d) was spent with spouse and/or children in activities under this heading. The typical priest also spent about 10 hours per week transacting personal or family business, half of which was done with his spouse. Eating was another a family activity; nearly three fourths (70%) of his meals were eaten with his spouse or with spouse and children. The average priest in this study spent 3.5 hours per week (30 m/d) in housework or home maintenance tasks, of which only a third was reportedly done alone and the rest with spouse and/or children. In families with children at home, priests spent only slightly more time in housework (37 m/d), and 41 minutes per day in child care or children's activities.

Secular concerns accounted for only 11% of the average priest's time. These activities included recreation alone or with non-family

others, secular social activities, study of secular topics, and participation in secular groups. Solitary recreation (e.g. exercise, hobbies, television) accounted for nearly half of priests' secular time, 46 minutes a day; less than 1% of the average priest's time was spent in recreation with friends outside his family. Secular social activities (e.g. entertaining, going out to dinner, parties, theater) averaged three hours per week (3% of total time). Study of secular subjects accounted for about 15 minutes of the average priest's day. Participation in secular groups (e.g. civic, political, cultural organizations) was essentially non-existent. None of the priests in this study reported secular employment; the fraction of a percent of time allocated to this category may indicate activities related to spouses' secular employment.

Thirty-four wives completed the time allocation portion of the study. The wives in this population constituted a much less homogeneous group than did the priests, making it difficult if not misleading to characterize a "typical" clergy wife. The employed women's time allocation profiles differed from those of the housewives; women with children at home spent their days differently from women without children (See Appendix F). To form a basis for making comparisons, the "average" clergy wife as described below is represented by a profile of the total female population of the study (See Table 2). The variation of clergy wife roles is the subject of the next section of this chapter.

Over half of the average wife's waking hours were spent in home- and family-related activities, 61 hours per week, including (in order) housework/home maintenance, personal/family business, recreation, meals, transportation/commuting, and child care/children's activities.

Table 2

Average Time Allocated in Minutes per Day (m/d) to Activities  
By All Clergy Wives

<u>Activity Category</u>	<u>m/d</u>	<u>%</u>
Home and Family	519	56%
Housework/home maintenance	136	15%
Personal/family business	109	12%
Recreation	85	9%
Eating	82	9%
Transportation	67	7%
Children's activities	40	4%
Church-related	154	16%
Church groups	48	5%
Prayer/study	36	4%
Church social	27	3%
Church services	20	2%
Counseling	13	1%
Business/administration	10	1%
Secular	244	28%
Employment	126	14%
Recreation	60	7%
Secular Social	37	4%
Secular Study	14	2%
Secular Groups	7	1%
	917	100%

The average clergy wife in this study spent 16 hours per week (15% of her time) in housework/home maintenance, the vast majority of which (99 m/d) was done alone; wives reported husbands and children involved in housework with them only 17 m/d and 9 m/d respectively. Employed wives spent nearly as much time (14 hours per week) in housework as unemployed wives, but working wives logged less of that time (72 m/d) alone, and more with spouse (30 m/d) and children (17 m/d). Personal or family business accounted for 13 hours of the average clergy wife's week and was done primarily alone.

In family recreation the average wife in this study logged 9% of her time (85 m/d), somewhat less than the 11% logged by the average priest. Also, husbands reported spending 77 minutes per day in recreation with spouse, while wives allocated their time in that category differently: 60 m/d with spouse and 15 m/d with spouse and/or children. This discrepancy might be attributed to differing perceptions of what is meant by being "with" someone, that is, whether it requires participation or interaction in a common activity or mere physical presence (e.g., Does it include watching television while the partner reads a book in the same room, or does it require interaction? If the spouses are conversing while the children are also in the room, are they "with" the children?).

Time spent in eating varied only slightly between wives and husbands in this population, but wives reported more time eating with friends and others than did priests (12 and 9 m/d respectively). Transportation or commuting cost the average clergy wife more than an hour per day, over a third of which was spent alone, 25% with spouse, 19% with children, and 15% with others. Women with children in the home reported 7% of their

time spent in child care and children's activities, less than one fourth of which included their spouses.

The average clergy wife in this study committed 18 hours a week to the church. Her church-related activities were, in rank order: church groups, prayer/study, church social activities, worship services, counseling, and business/administrative tasks. Participation in church groups comprised a third of the average clergy wife's church activity, 6 hours weekly, but this activity varied widely over the population (0-26 hrs/wk). Employed wives participated in church organizations much less than did housewives ( $M = 2.5$  hrs/wk, 9 hrs/wk, respectively). As did priests, wives recorded most of their church group activities "with others," participating together with spouses in church groups only a fourth of the time. Church social activities accounted for an average of three hours a week for the average clergy wife, and attendance at worship services averaged 2.5 hours weekly. The clergy wives in this study varied widely in time spent counseling, from 0 to 82 minutes per day ( $M = 13$  m/d). (Activity in this category did not include professional counseling by women employed in this field.) Clergy wives' involvement in the business or administration of the church was minimal (10 m/d, 1% of their total time).

This investigation showed the average clergy wife devoting slightly more than 30 minutes a day to prayer and study, three fourths of which was done alone. Prayer/study with her husband and with others was reported (5 m/d and 3 m/d respectively), but like priests, wives with children at home reported no time in prayer and study with their children or as a family.

Secular activities of clergy wives averaged 28 hours per week (over twice as much time as priests spent in these categories). Employed wives' jobs accounted for 24% of their total time; among non-employed wives, 19% of their time was spent in recreation and secular social activity. Wives reported twice as much time as did priests in recreation and social activity with friends. Secular study amounted to only 2% of these women's time; their secular group participation was negligible.

Examination of profiles derived from the time allocation logs provided answers to the first question regarding how priests and wives allocate their time among church, family and secular activities. These data then formed the basis upon which analyses were performed in order to address the second and third research questions in this study.

#### Clergy Wife Roles

Question 2. Do there appear to be role patterns among clergy wives, as evidenced by the time allotted to various activities and tasks?

An attempt was made to analyze the activities of the women in the population in light of a theoretical model which classifies clergy wives into roles according to their degree of involvement in their husbands' ministry. A principal component analysis was used to extract patterns of activities which distinguish between groups in this population. Four components were derived and loadings on these components were examined in comparison with the four patterns of theoretical clergy wife behavior represented in the literature (Douglas, 1965; Hartley, 1978; Platt & Moss, 1976; Sinclair, 1981): (1) background supporter, (2) teamworker, (3) individualist, and (4) detached.

The "background supporter," traditional wife-mother, or enabler role describes the clergy wife whose church involvement is secondary to her responsibilities as wife and mother. The "teamworker," associate pastor, or helpmate role identifies the clergy wife whose involvement in church activities takes precedence over both domestic and secular work. The "individualist" or liberated role is identified by a predominance of involvement in her own profession and/or in non-domestic secular activities. Finally, the "detached" or aloof participant role describes the wife least involved in institutional church activities.

Clergy wives in the study were assigned to groups according to the manner in which their various activities loaded on the four components (See Appendix G). Time allocation profiles were compiled for those wives who were best represented by each component and these profiles were compared with the descriptions of the theoretical clergy wife roles mentioned above.

#### Background Supporter

Components 1 and 3 bore the strongest resemblance to the role of background supporter (Douglas, 1965; Platt & Moss, 1976), referred to elsewhere as "traditional wife-mother" (Hartley, 1978), and "enabler" (Sinclair, 1981); these two components differed from each other in the presence or absence of children in the home and secular employment of the wife. Table 3 presents the time allocation profile of wives in this study who were best described by the loadings on Component 1 ( $n = 8$ ), identified here as "background supporter with children."

The typical background supporter with children (Table 3) spent a preponderance of her time (69%) in home and family activities. She spent

Table 3

Average Time Allocated in Minutes per Day (m/d) to Activities  
By Background Supporter Clergy Wives With Children

<u>Activity Category</u>	<u>m/d</u>	<u>%</u>
Home and Family	656	69%
Housework/home maintenance	173	18%
Recreation	124	13%
Children's activities	118	12%
Eating	88	9%
Personal/family business	80	8%
Transportation	73	8%
Church-related	151	16%
Prayer/study	54	6%
Church groups	37	4%
Church social	20	2%
Business/administration	19	2%
Church services	12	1%
Counseling	9	1%
Secular	150	15%
Employment	69	7%
Recreation	41	4%
Secular Social	22	2%
Secular Study	17	2%
Secular Groups	1	0%
	957	100%

less than one third of her time alone, and she logged more time with her children (20%) or with spouse and children (14%) than with her spouse only (13%). Of the time she spent with others (23%), nearly half also included her husband and/or children.

Housework consumed the largest single share of this background supporter's total time, and she did two thirds of this work alone. The remainder was done mainly with the children or as a family; less than 10% of the housework was logged with her spouse. The background supporter with children participated in family recreation more than other wives, dividing this recreation time evenly between the family and the couple. Child care and children's activities accounted for another large portion of her average day. During the rest of her family time, whether spent in eating, family business or transportation/commuting, the presence of children was reported 25% to 50% of the time.

If she had children at home, the typical background supporter's church involvement equalled the population average (16%). However, she differed from most wives in that over a third of this time was spent in prayer/study (mostly alone), and considerably less than the average (4%) was spent with church groups. This background supporter attended fewer church services and social activities than the other wives and did very little, if any, counseling. However, she was more involved than most in church business (2%).

The background supporter with children spent only 15% of her time in secular activities, just over half the overall average. Employment accounted for 7% of her time. The rest was divided between non-family

recreation (4%, virtually all of it alone), social events (2%), and secular study (2%).

The picture which emerges from this profile matches very closely with that of the background supporter or traditional wife-mother as defined by Douglas (1965), Hartley (1978), Platt and Moss (1976), and Sinclair (1981). Her life is centered around home and children. She may be employed (but probably not full-time) and she may be pursuing an educational goal, but these receive much less of her time than either family or religious activities. Her religion tends to be personal rather than public, with more time spent in private prayer and study than in meetings or church social events; she spends more time assisting her husband with church business than attending services of public worship.

The wives represented by Component 3 ( $n = 7$ ) appeared to differ from those represented by Component 1 primarily in the absence of child-related activities and the presence of secular employment. The activity profile of these wives, characterized as "background supporters without children," is presented in Table 4.

This background supporter was distinguished by a smaller than average percentage of time allocated to church activities, by the absence of children's activities, and by the presence of secular employment. As shown in Table 4, the typical background supporter without children spent slightly more time than average in home/family and secular activities, but less in church activities (14%). She was with others (33%) more than she was alone (30%), and she logged more time with her spouse (32%) than did women in the other three groups. Time in contexts with children totaled only 5%.

Table 4

Average Time Allocated in Minutes per Day (m/d) to Activities  
By Background Supporter Clergy Wives Without Children

Activity Category	m/d	%
Home and Family	529	57%
Personal/family business	136	15%
Housework/home maintenance	126	14%
Recreation	106	11%
Eating	75	8%
Transportation	73	8%
Children's activities	13	1%
Church-related	128	14%
Church groups	32	3%
Church services	28	3%
Church social	27	3%
Prayer/study	25	3%
Counseling	10	1%
Business/administration	6	<1%
Secular	267	29%
Employment	170	18%
Recreation	46	5%
Secular Social	36	4%
Secular Groups	10	1%
Secular Study	5	<1%
	924	100%

As Table 4 reveals, the background supporter without children logged an average amount of time (57%) in home-related activities while personal/family business received slightly more time than housework. She reported more time in domestic work with her spouse than did either the background supporter or the teamworker. Family recreation occupied 12 hours per week and was nearly all with her spouse. In the other domestic categories, her time allocations paralleled the average, except those relating to children.

The background supporter without children devoted about 15 hours per week to church activities, evenly divided among meetings, worship services, social activities, and prayer/study (3% each). Counseling and church business were logged only 1% each. Unlike other wives, this background supporter logged a third of her church group and social activity time with her husband.

In the secular categories, the background supporter without children recorded an average of 20 hours per week in paid employment. Like the background supporter with children, she logged a small percentage of her time in non-family recreation. Half of her secular social life was logged with family and half with others (4% total). She did not report time spent in secular groups or study.

The profile of the clergy wife represented by Table 4 appears to resemble a background supporter with a job, or a traditional wife and mother whose children are grown. While her church participation is lower than the average for this population, 15 hours per week would scarcely seem to merit the descriptors "aloof" or "detached" (Douglas, 1965; Platt & Moss, 1976), nor would the amount of time spent with her spouse

in home, secular, and religious activity describe an individualist (Hartley, 1978). This clergy wife role, therefore, is categorized as background supporter without children.

Teamworker

Loadings on Component 2 included characteristics most nearly resembling the role of teamworker (Douglas, 1965; Platt & Moss, 1976), referred to elsewhere as associate pastor-helpmeet (Hartley, 1978), or helpmate (Sinclair, 1981). Table 5 shows the activity profile of the typical teamworker clergy wife represented by this component ( $n = 7$ ).

Compared with other clergy wives in this study, the teamworker spent much more of her time in church-related activities (25%), slightly less in secular pursuits (22%), and nearly the same (54%) in domestic activities as the total population. She appeared to have no children at home, as evidenced by the small percentage of time allocated to family contexts. Three fourths of the teamworker's time was spent either alone (46%) or with non-family members (27%). Time with her spouse amounted to only 12%, with children 8%, and combinations 7%.

The teamworker did over 90% of the housework and three fourths of the family business alone. Unlike the background supporters, she spent as much time traveling from place to place as in family recreation (6%), and child-related activities accounted for just 3% of her total time.

Of the 26 hours per week the teamworker typically spent in church work, 11 hours per week were devoted to church group meetings (85% of which did not involve her husband). Church social events accounted for four hours a week, as did prayer and study. The teamworker spent more time than did background supporters in counseling others (nearly 3 hours

Table 5

Average Time Allocated in Minutes per Day (m/d) to Activities  
By Teamworker Clergy Wives

<u>Activity Category</u>	<u>m/d</u>	<u>%</u>
Home and Family	502	54%
Housework/home maintenance	149	16%
Personal/family business	129	14%
Eating	85	9%
Recreation	58	6%
Transportation	53	6%
Children's activities	28	3%
Church-related	219	25%
Church groups	94	10%
Church social	34	4%
Prayer/study	33	4%
Counseling	24	3%
Church services	24	3%
Business/administration	10	1%
Secular	204	21%
Recreation	131	14%
Secular Social	46	5%
Employment	13	1%
Secular Groups	9	1%
Secular Study	5	<1%
	925	100%

a week), and an equal amount of time attending church services; however, only one hour a week was allocated to church business activities.

Secular interests for the teamworker accounted for the smallest percentage of her total time (21%); two thirds of this time was spent in recreation, mostly alone. Time spent by teamworkers in secular social activities was evenly divided between spouse and others. Employment, secular groups, and secular study each accounted for 1% of her time or less.

The composite portrait drawn by this profile appears, in many respects, to match the teamworker role as defined in the literature (Douglas, 1965; Hartley, 1978; Platt & Moss, 1976). This wife spends less time at home than the background supporters, and her time there is devoted much more to the necessities than to the pleasures of family life. She has no children at home and is not employed. She appears to be heavily involved in the work of the church, as evidenced by the amount of time she devotes to church activities, particularly organized groups, social events, and worship services. In this church work she appears to be functioning independently of her husband, possibly in a leadership capacity, rather than accompanying her husband or helping him with church business. Perhaps most significantly, she reports spending 3% of her time in counseling, an activity which Douglas (1965) attributed to the "semi-professional" teamworker role. Her allocation of time to prayer and study may indicate a spiritual foundation underlying her public ministry.

#### Individualist

Loadings on Component 4 suggested a resemblance to the individualist (Hartley, 1978) or "liberated" clergy wife (Sinclair, 1981). As seen in

Table 6, individualists ( $n = 7$ ) were distinguished from the other roles classified in this study in that they spent the least time in domestic activities and the most time in secular pursuits. Individualists spent slightly more time than did background supporters but less than teamworkers in church activities. They also spent more time in the company of others (35%) and slightly less time with their husbands (17%) than did background supporters, but more than did teamworkers.

Home and family activities occupied only half of the typical individualist's time. Family business took priority over housework, which was reported only 11% the time (cf. 18% for background supporters with children). Only half of the individualist's domestic activity was done alone; the rest was with either spouse, children, or others. She logged only 5% of her time in family recreation, less than half that of the background supporter or teamworker; these activities were evenly divided between spouse and children.

The individualist spent 17% of her time in church activities, a distant second to the teamworker in this category. The individualist differed from the teamworker, however, in that she spent only 6% of her time in church groups, and that prayer/study took precedence over attendance at social activities and church services. The individualist reported little participation in counseling or church business/administration.

The typical individualist spent more time than the other wives in secular activity (33%), with employment accounting for an average of 21 hours per week. She spent more time in secular social activities (6%)

Table 6

Average Time Allocated in Minutes per Day (m/d) to Activities  
By Individualist Clergy Wives

<u>Activity Category</u>	<u>m/d</u>	<u>%</u>
Home and Family	465	50%
Personal/family business	143	15%
Housework/home maintenance	99	11%
Transportation	81	9%
Eating	77	8%
Recreation	50	5%
Children's activities	15	2%
Church-related	154	17%
Church groups	53	6%
Prayer/study	34	4%
Church social	25	3%
Church services	19	2%
Counseling	14	1%
Business/administration	9	1%
Secular	300	33%
Employment	176	19%
Recreation	43	6%
Secular Social	55	6%
Secular Study	16	2%
Secular Groups	10	1%
	919	100%

than in recreation (5%); very little of her time (23 m/d) was in solitary recreation. She reported limited involvement in secular study (2%) and secular group activities (1%).

The woman characterized by Component 4 appears to resemble the individualist role by virtue of her liberation from housework (or at least from the expectation that she do it alone), her employment, her lack of time for recreation, and a relatively high percentage of time spent outside the family. In all of these characteristics she differs most, of course, from the background supporters; the individualist spends more time in religious activities and serious secular pursuits, less time in domestic activities (especially family recreation), and less time across all categories with her spouse. She differs also from the teamworker in the extent and nature of her religious life and her involvement in serious secular interests (employment, study, and organizations).

#### Significance of Clergy Wife Roles

The four components described above accounted for only 14.88% of the total variance in the clergy wives studied (See Appendix G). Of the explained variance, Component 1 (background supporter with children) accounted for 6.27%; Component 2 (teamworker), 3.61%; Component 3 (background supporter without children), 2.61%; and Component 4 (individualist), 2.38%. It should be noted that the loadings most characteristic of the background supporter role represent domestic activities which are only 6 of the 16 categories, but account for 56% of the variance across all roles. Forty-four percent of the explained variance was distributed among the remaining 10 activity categories. It would

appear that the impact of domestic activities on clergy wife roles is relatively equivalent across all groups; that is, the women in this study allocated half or more of their time to the six home/family activity categories, regardless of role.

When the wives in this study were assigned to groups according to loadings on these four components, the resulting time allocation profiles closely paralleled the theoretical clergy wife roles found in the literature. These results, while not conclusive, tend to support the theoretical clergy wife roles of background supporter, teamworker, and individualist. The role identified as detached or aloof participant (Douglas, 1965; Platt & Moss, 1976) was not found, possibly because wives resembling that role did not participate in this study, or because that role was not defined by behavioral descriptors. The roles of wives whose profiles did not match any of the four components ( $n = 5$ ) might be classified as "ambivalent or mixed" (Hartley, 1978), thus giving some support for Hartley's classification of clergy wife roles into four: background supporter (traditional wife-mother), teamworker (associate pastor-helpmeet), individualist, and ambivalent/mixed. These roles, however, accounted for a very small percentage of the variance among clergy wives in this study.

#### Marital Satisfaction

Question 3. Is there a relationship between clergy and spouse time allocation and their levels of marital satisfaction, as measured by the Marital Satisfaction Scale (Roach, 1981)?

Marital Satisfaction Scale scores for priests and wives in this study were equivalent and slightly above the mean ( $M = 198$ ,  $SD = 30$ ) reported by Roach (1981). In this investigation, clergy scores ranged from 143-240, with an average of 208 ( $SD = 25$ ). Wives scored from 133-240 and averaged 205 ( $SD = 26$ ). Priests ( $n = 21$ ) and wives ( $n = 24$ ) who scored above the mean of 198 (Roach, 1981) were placed in the more-satisfied groups. Those scoring 198 or below were placed in the less-satisfied groups (priests  $n = 11$ ; wives  $n = 10$ ).

The typical priest in the more-satisfied group was 50 years old, had been ordained for 20 years and married for 22 years. His reported salary was \$28,000, and his wife's earnings brought their combined family income to \$35,000. In contrast, the less-satisfied husband was slightly younger (48), had been ordained 16 years and married 20 years. His personal income was reported at \$24,000 and combined family income \$28,000.

The typical wife in the more-satisfied group was 47 years old, had been married 21 years, reported a personal income of \$7,000 and a combined family income of \$38,000. The less-satisfied wife was older (55), had been married 23 years, reported personal income of \$2,000, and family income of \$30,000.

The time allocation profile of the more-satisfied husband is summarized in Table 7. He typically reported spending less of his time in church work, more time in home and family activities, and less time in secular activities than the overall clergy average.

The more-satisfied priest spent only 52% of his time in church work (cf. mean for all priests = 55%), and his priorities of activities in

Table 7

Average Time Allocated in Minutes per Day (m/d) to Activities  
By Priests Scoring Above the Mean  
For Marital Satisfaction

Activity Category	m/d	%
Church-related	468	51%
Business/administration	109	12%
Transportation/commuting	83	9%
Church groups	81	9%
Prayer/study	73	8%
Counseling	50	5%
Church services	46	5%
Church social	26	3%
Home and Family	344	39%
Recreation	109	12%
Personal/family business	97	11%
Eating	79	9%
Housework/home maintenance	32	4%
Children's activities	27	3%
Secular	90	10%
Recreation	35	4%
Secular Social	34	4%
Secular Study	13	1%
Secular Groups	5	1%
Employment	3	0%
	902	100%

this category paralleled that of the population; the largest share of his time went to church business and administrative tasks, followed by transportation, groups, prayer/study, counseling, worship services, and social activities. The more-satisfied priest spent 39% of his time in home and family activities (5% more than average). Family recreation (80% with spouse) equalled church business in the more-satisfied clergyman's time allocation profile. This priest spent less than the average amount of time in secular pursuits, time which was evenly divided between recreation alone and secular social activities; secular study and secular groups each received less than 1% of the satisfied clergyman's time. The social context profiles (Table 8) show that the more-satisfied priest spent 11% less time alone than the less-satisfied priest, 2% more time with non-family others, 5% more time with wife and children, and 8% more time with his spouse.

The time allocation profile of the typical husband in the less-satisfied group is presented in Table 9. This priest spent much more than the average amount of time in church work, more time in non-social secular pursuits, and much less time in home and family activities.

Church work consumed 60% of the less-satisfied priest's time, with 17% devoted to business and administrative tasks (cf. 12% for the more-satisfied group). He also differed from the more-satisfied priest in that he spent more time in prayer and study (largely alone) than he spent participating in church groups. Home and family activities received only 27% of the less-satisfied husband's time (cf. 39% for more-satisfied husbands); the less-satisfied priest spent considerably less time in recreation and family business. This priest reported spending more

Table 8

Social Context Profiles of Priests by Marital Satisfaction

<u>Code<sup>a</sup></u>	<u>All Priests</u>	<u>More Satisfied</u>	<u>Less Satisfied</u>
A	32%	28%	39%
D	30%	30%	28%
B	22%	25%	17%
BC	6%	8%	3%
BD	5%	3%	6%
C	4%	3%	4%
BCD	0	1%	0
CD	0	0	2%

Note. Percentages are of total time spent in all contexts.

<sup>a</sup>Codes: A=alone; B=with spouse; C=with own children; D=with others.

Table 9

Average Time Allocated in Minutes per Day (m/d) to Activities  
by Priests Scoring Below the Mean  
For Marital Satisfaction

Activity Category	m/d	%
Church-related	558	60%
Business/administration	155	17%
Transportation/commuting	91	10%
Prayer/study	87	9%
Church groups	85	9%
Counseling	55	6%
Church services	44	5%
Church social	41	4%
Home and Family	251	27%
Recreation	90	10%
Eating	64	7%
Personal/family business	50	5%
Housework/home maintenance	32	4%
Children's activities	22	2%
Secular	118	13%
Recreation	67	7%
Secular Social	17	2%
Secular Study	16	2%
Secular Groups	13	1%
Employment	11	1%
	927	100%

time in secular activities (13%), over half of which was in recreation (mostly alone). In contrast, he participated in secular social activities only 2% of his time (half that of the satisfied group) and spent an equal amount of time in secular study, mostly alone.

To summarize, the social context profiles (Table 8, above) show that compared with the more-satisfied group, the less-satisfied priest spent more of his time alone, less time with others, and much less time with his wife. His is the only profile that records time spent in the context of children and others (without spouse).

The time allocation profile of the more-satisfied clergy wife as presented in Table 10 differs very little from the overall clergy wife profile (Table 2). However, in comparison with the time allocations of the less-satisfied wives summarized in Table 11, several differences emerged and are presented below.

The more-satisfied clergy wife in this study spent less of her time in housework, more time in recreation with her husband, and more time in child-related activities than the less-satisfied clergy wife. She was more likely to be employed outside the home than the less-satisfied wife. The more-satisfied wife also spent more time in secular study; however, she spent less than half as much time as the less-satisfied wife in solitary recreation. Indeed, as shown in Table 12, the one social context category that most differentiated the more- from the less-satisfied wives was time spent alone. Family time for the more-satisfied clergy wife tended to include both spouse and children, while less-satisfied wives spent more time with their children. More-satisfied wives' activity profiles tended to match more closely the profiles of the

Table 10

Average Time Allocated in Minutes per Day (m/d) to Activities  
By Clergy Wives Scoring Above the Mean  
For Marital Satisfaction

Activity Category	m/d	%
Home and Family	511	56%
Housework/home maintenance	128	14%
Personal/family business	108	12%
Recreation	85	9%
Eating	79	9%
Transportation	67	7%
Children's activities	44	5%
Church-related	160	18%
Church groups	45	5%
Prayer/study	37	4%
Church social	30	3%
Church services	19	2%
Counseling	17	2%
Business/administration	12	1%
Secular	241	26%
Employment	133	15%
Recreation	46	5%
Secular Social	36	4%
Secular Study	18	2%
Secular Groups	8	1%
	912	100%

Table 11

Average Time Allocated in Minutes per Day (m/d) to Activities  
By Clergy Wives Scoring Below the Mean  
For Marital Satisfaction

Activity Category	m/d	%
Home and Family	530	57%
Housework/home maintenance	155	17%
Personal/family business	110	12%
Eating	88	9%
Recreation	82	9%
Transportation	66	7%
Children's activities	30	5%
Church-related	141	15%
Church groups	55	6%
Prayer/study	31	3%
Church services	23	3%
Church social	20	2%
Business/administration	7	1%
Counseling	5	<1%
Secular	257	27%
Employment	111	12%
Recreation	97	10%
Secular Social	39	4%
Secular Study	6	<1%
Secular Groups	4	<1%
	928	100%

Table 12

Social Context Profiles of Clergy Wives by Marital Satisfaction

<u>Code<sup>a</sup></u>	All Wives	More Satisfied	Less Satisfied
A	32%	33%	37%
D	28%	28%	27%
B	18%	18%	17%
C	8%	8%	9%
BC	5%	6%	3%
BD	5%	5%	4%
BCD	1%	1%	1%
CD	0	0	1%

Note. Percentages are of total time spent in all contexts.

<sup>a</sup>Codes: A=alone; B=with spouse; C=with own children; D=with others.

individualist and background supporter with children (cf. Tables 3 and 6), while the profile of wives less satisfied with their marriages more closely resembled the profile of the teamworker (Table 5).

The patterns of relationship between marital satisfaction group and clergy wife role were examined by means of a discriminant analysis. Table 13 displays the linear discriminant functions of membership in the more- or less-satisfied groups on the four components extracted by the principal component analysis. Less-than-average marital satisfaction among clergy wives in this study was characterized by a positive coefficient on the pattern of activities identified here as "teamworker" and a negative coefficient on the pattern of activities identified here as "individualist." The coefficients on the characteristics of background supporters, with and without children, were more neutral.

Discriminant analysis was used in order to examine patterns, not to test hypotheses. The results of the test chi-square were not significant at the .05 level and, therefore, cannot be used predictively. However, this finding does suggest that identification with the teamworker role tended to be associated with lower marital satisfaction, while identification with the individualist role was somewhat associated with higher marital satisfaction among this population of clergy wives.

A comparison of the mean MSS scores for the four clergy wife role groups (analysis of variance) revealed no significant differences between groups ( $F(3, 28) = 1.26, p = .31$ ) Although not statistically different, the mean marital satisfaction score for wives in the teamworker role was lower than the means of the other three groups. Time allocation profiles

Table 13

Discriminant Analysis upon Clergy Wife Role by Marital Satisfaction GroupLinear Discriminant Function

	<u>More-Satisfied Group</u>	<u>Less-Satisfied Group</u>
Constant	-.0263	-.1513
Background Supporter/children	-.0288	.0691
Teamworker	-.1926	.4622
Background Supporter/no children	-.0610	.1465
Individualist	.1270	-.3047

Note: Test chi-square value = 8.33 with 10 df, p = .5966 (Kendall & Stuart, 1961)

and marital satisfaction scores for each of the four clergy wife role groups in this study are shown in Appendix H.

To examine the relationship of time allocation and marital satisfaction, stepwise regression of Marital Satisfaction Scale scores upon activities was used. As indicated by Table 14, for priests in the study the amount of time spent alone in church business was found to be the single strongest predictor of low marital satisfaction, accounting for 30% of the variance ( $r = -.55$ ,  $p = .0014$ ). Other activities found to be significantly related to marital satisfaction among priests ( $p < .05$ ) included participating with others in church social activities and church business; spending time alone in recreation was negatively correlated with marital satisfaction.

Among clergy wives in this study the single strongest predictor of low marital satisfaction was the amount of time spent in solitary recreation (See Table 15). This single variable accounted for 27% of the variance on marital satisfaction in clergy wives ( $r = -.51$ ,  $p = .0017$ ). Other variables included in the regression model were not significant at the .05 level of probability. Not included in the regression model, but negatively related ( $p < .05$ ) to marital satisfaction in clergy wives in the study was the amount of time spent alone doing housework ( $r = -.36$ ,  $p = .038$ ).

#### Summary

The majority of priests in this study spent over half of their waking time in church-related activities and a third of their time in home and family activities (predominantly recreation and family business). Priests reported spending little time in secular activities,

Table 14

Stepwise Regression Analysis of Marital Satisfaction Level Upon Activities of Priests

Step	Variable	r	Beta	Partial R <sup>2</sup>	Model R <sup>2</sup>	Prob>F
1.	Church Business (A) <sup>a</sup>	-.55***	-.36	.30	.30	.001
2.	Church Social (D)	.43*	1.37	.12	.42	.022
3.	Eating (BC)	.33	.29	.10	.52	.024
4.	Recreation (A)	-.39*	-.38	.08	.60	.028
5.	Church Service (D)	.34	.81	.09	.69	.014
6.	Transportation (D)	.16	-1.34	.07	.76	.017
7.	Recreation (BC)	-.05	.44	.02	.78	.118
8.	Family Business (A)	.03	.14	.04	.82	.048
9.	Church Business (D)	.36*	-.25	.02	.84	.092
10.	Eating (A)	-.10	.95	.03	.87	.051
11.	Prayer/Study (A)	.07	-.28	.03	.90	.023
12.	Family Bus. (A) removed			.01	.89	.261

Note: Overall F(10,30) = 17.14, p = .0001

<sup>a</sup>Context: A=alone; B=with spouse; C=with own children; D=with others

\*p <.05    \*\*p <.01    \*\*\*p <.001

Table 15

Stepwise Regression Analysis of Marital Satisfaction Level Upon Activities of Clergy Wives

Step	Variable	r	Beta	Partial R <sup>2</sup>	Model R <sup>2</sup>	Prob>F
1.	Recreation (A) <sup>a</sup>	-.52**	-.25	.27	.27	.002
2.	Counseling (D)	.29	.53	.07	.34	.084
3.	Housework (C)	.26	.48	.05	.39	.104
4.	Church Groups (BD)	-.03	-.53	.06	.45	.089
5.	Recreation (D)	-.41*	-.35	.04	.49	.125

Note: Overall F(5,33) = 5.53, p = .0011

<sup>a</sup>Context: A=alone; B=with spouse; C=with own children; D=with others

\*p <.05    \*\*p <.01    \*\*\*p <.001

and most of these were solitary recreational pursuits; priests reported minimal social or recreational activity with non-family members.

Clergy wives in the study, whether employed or not, allocated over half of their waking hours to home and family activities, primarily housework and family business. Secular activities accounted for over a fourth of clergy wives' time, while church-related activities received an average of 16% of their time. Employed wives participated in church activities, especially organizations, much less than did housewives. Whether employed or not, clergy wives recorded more time than did priests in recreational and social activities with persons other than spouse and children.

Some support was found for the existence of four clergy wife roles: background supporter with children, background supporter without children, teamworker, and individualist. However, the percentage of variance among clergy wives attributable to the characteristics of these roles was found to be small.

Two thirds of the priests and wives in the study were found to be relatively well satisfied with their marriages, scoring above the mean of 198 on the Marital Satisfaction Scale (Roach, 1981). Marital satisfaction in this population appeared to be associated with the amount of time spent alone across all activity categories, with more-satisfied priests and wives spending higher percentages of time with spouse, family, and others. Less-satisfied priests and wives spent more time alone; priests in church business and recreation, wives in housework and recreation. More-satisfied wives spent a larger percentage of their time in secular employment and church-related

activities (but a lower percentage of time in church group meetings) than did less-satisfied wives. Marital satisfaction among wives in this population appeared to be more characteristic of women identified by the individualist role than the teamworker role.

The results of the study also indicated that, for both priests and wives, the single most significant predictor of low marital satisfaction was time spent alone in significant categories: church business administration for priests, housework for wives, and recreation for both.

## CHAPTER V

### SUMMARY, CONCLUSIONS, AND DISCUSSION

#### Summary

This study examined the degree of the relationships among time allocation, clergy wife roles, and marital satisfaction in Episcopal priests and clergy wives. Long, unstructured hours of work and the conflicting demands of vocational and conjugal roles have been characteristics ascribed to clergy marriages by writers such as Rolfe (1984) and Scanzoni (1965). Previous studies have examined the attitudes of ministers and wives toward their life and work (e.g., Mace & Mace, 1980) but have not had objective data by which to interpret these attitudes. One of the purposes of this study was to provide such data in the form of specific time allocations of clergy and wives to activities within the church, the home, and the community.

Wives of ministers have traditionally been expected to center their lives around their husbands' work (Barstow, 1983; Deming & Stubbs, 1984). Therefore, theoretical clergy wife roles have been defined by the wife's level of participation in the husband's ministry (Douglas, 1965; Hartley, 1978; Platt & Moss, 1976; Sinclair, 1981). Recent changes attributed to the women's movement, economic realities, and the entrance of women into the ministry have resulted in increasing ambiguities in the roles of clergy spouses (Deming & Stubbs, 1984;

Niswander, 1982; Nyberg, 1979). Nevertheless, the majority of clergy wives surveyed by Oswald, Gutierrez, and Dean (1980) reported that they were, at least in part, defined by their husbands' occupation. Another purpose of this study was to explore whether the objectively recorded time allocations of clergy wives would provide empirical support for the theoretical clergy wife roles described in the literature.

Marital satisfaction among clergy has been the subject of conflicting reports. Mace and Mace (1980) found a majority of clergy couples in their survey to be struggling with time pressures and role conflicts; Warner and Carter (1984) found pastors and wives more lonely and less well-adjusted in their marriages than non-pastoral husbands and wives; Barber (1982) found no significant difference in levels of marital satisfaction between clergy and lay couples; clergy wives surveyed by Hartley (1978) and Morgan and Morgan (1980) reported generally high levels of marital satisfaction.

The present study attempted to answer three research questions: (1) How do clergy and wives allot their time to various activities and tasks within a given week? (2) Do there appear to be role patterns among clergy wives, as evidenced by the time allotted to various activities and tasks? and (3) Is there a relationship between clergy and spouse time allocation and their levels of marital satisfaction as measured by the Marital Satisfaction Scale (Roach, 1981)?

Specifically, active clergy and clergy wives in the Episcopal Diocese of Florida were asked to record in log books their daily activities for two non-consecutive weeks (14 days) within a six-week

period. Respondents were also asked to complete a demographics questionnaire and Form B of the Marital Satisfaction Scale.

Data received from individual priests ( $n = 32$ ) and wives ( $n = 34$ ) were analyzed by the investigator and compiled into composite profiles of clergy and wife activities. Males and females in this study were found to allot their time in predictable ways: Priests devoted over half their waking time to church work; wives, whether or not they were employed, spent over half their time in home and family activities.

Clergy wife roles were examined by means of a principal component analysis; four components were extracted and loadings on each component were compared with characteristics of the theoretical roles described in the literature. Some support was suggested for the existence of four clergy wife roles among women in this study: background supporter with children in the home, background supporter without children, teamworker, and individualist. However, the amount of variance accounted for by this analysis was low, suggesting that these roles actually described only a small percentage of these women's lives and that the assumption that the lives of clergy wives are centered around their husbands' ministry may be inappropriate.

Based on their scores on the Marital Satisfaction Scale (MSS), 21 priests and 24 wives were classified as more satisfied with their marriages (scoring above the mean on the MSS), while 11 priests and 10 wives were classified as less satisfied. The relationship of clergy wife role to marital satisfaction was examined by discriminant analysis. Clergy wives whose behaviors most closely resembled the team-worker role (most involved in church work, least in secular activities)

were found more likely to have low marital satisfaction than were other wives in this study; those identified as individualist (most involved in secular activities, least in housework and home management) were somewhat likely to be more satisfied with their marriages. The predictive power of time allocation on marital satisfaction was tested by stepwise regression. For both priests and wives, the most powerful predictor of low marital satisfaction was found to be time spent in activities alone (church administration and recreation for priests, recreation for wives). For wives, the amount of time spent alone doing housework was also negatively correlated with marital satisfaction.

The majority of priests and wives who participated in this study scored above the mean on the MSS; however, among those who did not respond to the study were two clergy couples who separated during or shortly after the investigation. These findings therefore may apply primarily to clergy and wives whose attitudes toward their marriages are more favorable or less favorable, while those whose marital satisfaction level is so low as to place them in imminent danger of divorce may be under-represented in this study. Careful consideration should also be given to the fact that this investigation did not set out to establish cause-effect relationships or to support any experimentally based hypotheses, but to describe observable characteristics of a specific population.

#### Conclusions

1. The study revealed that while the average priest spent 59 hours per week in church-related activities, and 36 hours per week in home and family activities, he spent less than 12 hours per week in

secular activities (half of which was in solitary recreation). These priests spent minimal amounts of time in secular social or recreational activities with non-family members. Clergy wives in the study typically allocated 60 hours per week to home and family activities, primarily housework and family business. Employment outside the home did not appear to decrease the amount of time spent in these activities so much as it decreased the time employed wives spent in recreation. Whether or not they were employed, clergy wives in the study recorded more time than did priests in recreational and secular social activities with non-family members. Church-related activities accounted for 18 hours of the average clergy wife's week; employed wives' participation in church activities nearly equaled that of housewives, except for church organizations. Both priests and wives reported spending time in daily prayer and study, usually alone, sometimes as couples, but rarely (if ever) with their children.

2. Some support was found for the existence in this population of four clergy wife roles similar to those described in the literature (e.g., Douglas, 1965; Hartley, 1978): background supporter with children (activities centered around home, family, and children with church involvement secondary), background supporter without children (activities centered around secular employment and home activities with spouse, church involvement less frequent), teamworker (highest percentage of time spent in church activities of all wives) and individualist (activities centered around secular employment with lowest percentage of time spent in housework and recreation of all wives). However, the amount of the variance among clergy wives attributable to these roles

was found to be small, suggesting that the practice of classifying clergy wives according to their level of participation in their husbands' ministry is inappropriate.

3. Two thirds of the priests and wives in the study were found to be relatively well satisfied with their marriages, scoring above the mean on the Marital Satisfaction Scale (Roach, 1981). The typical priest in the more-satisfied group was slightly older ( $M = 50$ ) than the average less-satisfied priest ( $M = 48$ ), had been ordained longer, married longer, and both he and his wife made more money. On the other hand, the typical wife in the more-satisfied group was younger ( $M = 47$ ) and had been married a slightly shorter time than the average less-satisfied wife ( $M = 55$ ). The more-satisfied wife also reported a higher personal and family income.

The study provided an activity profile for clergy marital health. Among priests and wives in this study, marital satisfaction appeared to be inversely related to the amount of time spent alone across activity categories; more-satisfied respondents reported higher percentages of time with spouse, family, and others. Less-satisfied priests spent more time alone in church business administration and solitary recreation. Less-satisfied clergy wives spent more time alone in housework and solitary recreation, while more-satisfied wives tended to spend more time in secular employment and study.

#### Discussion

In contrast to the 70- to 80-hour work weeks reported throughout the literature (e.g., Rassieur, 1982; Rolfe, 1984), when asked to record their daily activities minute by minute, the majority of priests

in this study reported spending between 49 and 68 hours per week actively working for the church. They also logged an average of 36 hours per week in home and family activities, of which the largest amount of time was reported in recreation with their spouses. However, wives in the study consistently reported less recreation time with their spouses than did husbands, suggesting (as in Douglas, 1965) that quality, rather than quantity, of time together is the problematic variable in clergy marriage. The clergy wives studied were a heterogeneous group comprised of career women and homemakers, active mothers and empty-nesters. Regardless of family stage or employment status, however, these clergy wives spent two thirds of their time in activities centering around the home, the family, and the church.

The data from the time allocation portion of this study yielded an actual record of time spent by clergy and spouses in each activity category and the social context in which it was perceived to have occurred. Thus, the data provided an accurate behavioral basis on which to proceed to investigate questions related to clergy wife roles and marital satisfaction.

Previous studies have attempted to classify clergy wives on the basis of their participation in their husbands' ministry (Douglas, 1965; Hartley, 1978; Platt & Moss, 1976; Sinclair, 1981). The present study investigated not only the clergy wife's relationship to her husband and his work, but also the wife herself and her work. Several important findings emerged from this investigation:

When time allocation profiles drawn for four groups of clergy wives (identified by a principal component analysis) were compared to

the theoretical clergy wife roles found in the literature, their resemblance accorded some support to the existence in this population of these roles (as described above). However, as was noted in Chapter 4, the principal component analysis accounted for a very small (14.88) percentage of the total variance, leaving unexplained a large percentage of the differences among these wives. While not denying the existence of clergy wife roles, this finding would indicate that the characteristics of these roles describe only a small percentage of these women's lives and that that percentage has more to do with the fact that they are married women than with the vocation of the men to whom they are married. A woman may be a background supporter, teamworker, individualist, or ambivalent with regard to her husband's work; however, whether that is because she is married to a priest, or simply because she is who she is--and married--is not clear.

While the men in the study were selected on the basis of their priesthood, the women were selected because of who their husbands were. It would appear that most of what distinguished these women from each other was not based on the characteristics of their husband's vocation. The fact that these results left unexplained such a large percentage of the variance among these women suggests, therefore, that clergy spouses are not separate as a class from other married persons. These findings suggest that the practice of defining clergy wives on the basis of their participation in their husbands' ministry may be a denial of these women as individuals, perpetuating the stereotypes which, since the Reformation, have allowed spouses of ordained persons to be taken for granted, used, and even resented (Barstow, 1983).

From the activity profiles of the maritally satisfied priests and wives in this study ( $n = 21$  and 24, respectively), a clear portrait of marital health emerged. From the profiles of the less-satisfied husbands and wives ( $N = 11$  and 10), came an indication that the nature and scope of clergy marital problems described in the literature are factual. However, the more important outcome of this study was the description of the lives of clergy and spouses who are satisfied with their marriages.

The composite portrait of priests in this study who were more satisfied with their marriages showed them spending less time alone than did less-satisfied husbands. This was apparent in their work as priests; the more-satisfied clergy spent a smaller percentage of time in church business/administration and prayer/study (activities often done alone) and a larger percentage of their time participating in church group activities. It is also apparent in their choice of recreation; compared to less-satisfied husbands in the study, the more-satisfied priests spent only about half as much of their recreational time alone and also participated more in secular than in church social activities. This finding appears to substantiate what Houts (1982) and others have written concerning the loneliness and social isolation of persons in troubled clergy marriages.

Not surprisingly, both husbands and wives who were satisfied with their marriages spent more time with their spouses and families. Like the husbands, more-satisfied clergy wives in this study also spent less time alone; in particular, they spent much less time alone in housework and recreation than did their less-satisfied counterparts. Thus, the

employed wives in the study tended to be more satisfied with their marriages than did the housewives. Of the four clergy wife roles described previously, marital satisfaction appeared to be negatively correlated with the teamworker role and somewhat positively correlated with the individualist role. Further, when looking closely at the MSS scores of women in this study, those whose profiles corresponded to the teamworker role scored lower on marital satisfaction than did women in the other three groups. A distinguishing characteristic of the teamworker was the large percentage of her time spent with others in church organizations. Teamwork did not include non-church activity categories; like the less-satisfied husbands, these women spent high percentages of their time alone, particularly in housework and family business. Thus, another possible explanation for the lower marital satisfaction of these wives might be their perceptions of an uneven division of housework, as suggested by Yoge and Brett (1985).

Results of the stepwise regression analysis indicated that for both wives and husbands, time spent in recreation alone is a powerful predictor of marital dissatisfaction. This study reveals that, for priests, time spent alone in church business/administration was the single most powerful predictor of low marital satisfaction. Therefore, it might be concluded that for both wives and husbands studied, marital satisfaction was linked not only to the amount of time they spent together, but also to the way they spent their time apart. Individuals who were satisfied with the primary relationship, the marriage, appeared to be those individuals who also have opportunities for activities with others in a variety of contexts. Again, these

findings appear to corroborate much that has been written about negative effect of isolation on clergy marriage (e.g., Houts, 1982; Iles, 1985; Sanford, 1982).

#### Implications

For the majority of the priests in this study, a 49- to 68-hour work week was more realistic than the 70- to 80-hour weeks so frequently cited throughout the literature (e.g. Mace & Mace, 1980; Noyce, 1980; Rolfe, 1984). Husbands in this study also reported an average of 36 waking hours per week in home and family activities. How do these findings relate to reports of clergy who neglect their own families in serving others and of clergy wives whose biggest problem is lack of time with their husbands (e.g., Douglas, 1965; Mace & Mace, 1980)?

At first these findings might seem to indicate that the problems associated with long clergy work weeks are, like Mark Twain's assessment of the rumors of his death, "greatly exaggerated." However, as pointed out by Douglas (1965), what clergy wives perceive as a lack of time together may be a problem of quality rather than quantity. Thus, if a priest is participating in one activity (such as eating dinner with his family) and thinking about another (such as tonight's vestry meeting), in which activity is he actually "participating?" In addition, over half of the wives in this study were employed, and these wives reported spending less than the average amount of time with their husbands. This implies that the problem involves more than long clergy work hours and points to the special problems of time management in dual career clergy couples as described in the recent literature (e.g., Deming & Stubbs, 1984; Dunlap & Kendall, 1983).

Whether or not they were employed, the clergy wives in this study spent 50% to 60% of their time in home and family activities. Like the women studied by Kingston and Nock (1985), these wives appeared to be accommodating themselves to the expectation that a wife find time for home and children. Thus, the employed clergy wives in this study appeared to be women still devoted to traditional home and family values rather than women highly committed to their careers.

One of the most significant results of this investigation was the emergence of clear, behavioral profiles of clergy and spouses who scored high on marital satisfaction. Despite the well-known (if not well-documented) statistics on clergy divorce, the majority of clergy and spouses in this study were more satisfied than dissatisfied with their marriages. This is not intended to imply that marital pain among clergy couples does not exist; obviously, it is very real. For example, one clergy wife penned on her MSS the comment, "Being a clergy wife is very painful and lonely a lot of the time."

By focusing on health rather than pathology, however, people in the helping professions can, in addition to treating marital difficulties once they have developed, teach ways of preventing marital difficulties in order to (1) make clergy and spouses aware that their priorities are defined by the way they spend their time and the impact of those priorities on their spouses and families; (2) emphasize the variety of role definitions of clergy wives, encouraging each spouse to develop her own uniqueness rather than adapting to stereotypical role expectations; (3) teach marital skills to priests and their spouses who are expected to be "wholesome examples" in their parishes; (4) prepare

clergy couples to provide a level of marriage counseling, family counseling, and marital enrichment in their congregations; (5) familiarize clergy with the role of the professional therapist, professional resources available locally, and processes for making referrals.

By focusing on health rather than pathology, seminaries and dioceses can also help clergy and spouses to recognize and enhance their marital satisfaction. Based on what is known about marital satisfaction, substantive steps can be taken to (1) clarify the theology of ordination and marriage which clergy are taught in seminaries and continuing education programs, (2) improve the marriage preparation offered to seminarians and future clergy spouses, (3) provide or strengthen existing support and enrichment programs and encourage clergy couples and clergy spouses to attend, and (4) provide help for marital and family problems among the clergy. Likewise, dioceses and parishes can encourage lay people to examine their expectations of clergy and spouses and to eliminate stereotypes which may be preventing them from relating to priests and spouses not as roles, but as individuals and children of God.

#### Limitations

As mentioned previously, among those priests and wives who did not respond to the study were two couples who subsequently separated, bringing into question the generalizability of these findings to couples in serious marital distress. However, the emphasis of this investigation has been upon describing marital health rather than pathology; the husbands and wives described by this study have been identified as either more- or less-satisfied with their marriages.

Because all data were collected during one six-week period rather than distributed over the calendar year, the data do not reflect the cyclical variations of the Christian year. However, the timing of the data collection was designed to take place during a season uninterrupted by major holidays or school vacations which might have produced a distortion of time commitments in this population.

Also, because theological, educational, and socioeconomic differences among Christian denominations have been shown to affect time allocation and clergy wife role (Douglas, 1965; Platt & Moss, 1976; Scanzoni, 1965), the limitation of this study to Episcopal clergy couples prevents generalizing these findings to sect-type and fundamentalist clergy and spouses.

Slight but recurring inconsistencies in the data led to the suspicion that differing perceptions of social context were an unanticipated limitation of the instrument. Specifically, priests consistently logged more recreation time with spouse or spouse/children, while wives logged that same time alone or with children. It would appear that when deciding whether one is "with" someone, the seemingly simple preposition "with" depends in part upon the perceptions of the individual, and to the extent to which individual perceptions vary, this study shares a limitation common to many psychological investigations.

#### Recommendations for Further Study

1. In future time allocation studies using social context as a variable, an operational definition of the term "with" should be provided.

2. If clergy spouse roles are to be defined not by the domestic tasks which they all share in common, nor by their relationship to the clergy role, future research instruments need to be focused in finer detail on what the spouse does during the hours of secular employment, recreation, or church activity.

3. Deriving from the behavioral profiles obtained from the present study, a focus of future investigation could reasonably be upon clergy and spouse attitudes toward what they do. Specifically, the Clergy Marriage Questionnaire which was developed prior to this study (Edsall, 1984) was designed to measure such attitudes.

4. Since marital satisfaction in this population appears to be related to the amount of time each partner spent alone, an investigation of this variable might be conducted utilizing a measure of introversion, (e.g., the Myers-Briggs Type Indicator).

5. To further clarify the question of whether clergy and spouses differ from other married persons, it would be extremely useful to replicate the present study on populations selected from other highly visible professions such as university faculty or political leaders, as well as with clergy of other denominations and with couples in which the wife or both partners are ordained.

6. Based on the conclusion that clergy spouses are first of all spouses, future studies of clergy marriage might well be based on the research on marriage rather than the assumption that clergy marriages and clergy spouses are separate and distinct. While not denying the need to address specific problems of clergy as a group, clergy and their spouses might be better served in the future if their problems

were studied as primarily marriage rather than clergy problems. For example, Whybrew (1984) in applying Bowen systems thinking to clergy-specific issues, demonstrated that there is much to be gained by focusing on similarities as well as differences.

By opening to clergy couples the resources available to all marriages, and by including clergy in networks of people who are similar to them regardless of their profession (or that of their spouses), clergy couples can benefit from all the knowledge the social sciences have uncovered about what it is to be human and married.

## APPENDICES

APPENDIX A  
SURVEY OF CLERGY AND WIVES  
COVER MATERIALS

The purpose of this survey is to obtain from you, the clergy and wives of this diocese, first-hand factual information that will help identify the demands on your time and the impact these demands have on your marriages, your families, and your ministries.

Because you are all unique individuals, each of you has something no one else can contribute to the survey. Your participation is, of course, entirely voluntary, and you are free to withdraw from the study at any time. However, if the information about clergy life and marriage is to be accurate, it must include you! Please be assured that the data will be analyzed and reported in groups and not individually. Code numbers on items will be used only for data analysis purposes and not to identify any individual or couple. Every effort will be made to maintain anonymity and confidentiality. If you would like to receive an individual analysis of your own data, please notify me in writing, including your code number and a self-addressed stamped envelope.

While participation in the survey will not offer monetary compensation, it may provide you with a new focus on your behaviors and attitudes which may result in personal and couple growth. In addition, the insights gained from our collective experience will be used to help other clergy and spouses. They will also be used by the Diocesan Division for Family Life to help develop plans for meeting the needs of clergy families.

If you have any questions at any time before, during, or after the survey, please contact me at the address below.

Your cooperation and prayerful completion of this survey will be deeply appreciated.

Love in Christ,

Judith Elise Edsall  
1120 N.W. 94th Street  
Gainesville, Florida 32606  
904/377-2471

## GENERAL INSTRUCTIONS

This package contains three separate survey instruments, each with its own self-addressed, stamped envelope for your convenience. If you are married, your spouse has also been sent a survey packet. Items in the packets are color-coded, green for husbands and yellow for wives. Except for the colors and slight differences in general information questions (Part A), the packets are identical. Each item in your packet is number coded for data analysis purposes. The numbers will not be used to identify any individual or couple.

PART A is to be completed and returned as soon as possible, preferably by February 1. It begins with the General Information sheet. Information from this page is a very important part of the study. It will not be used to identify you, but it will help to make the overall picture of clergy life clearer and more meaningful.

Also in Part A is the Marital Satisfaction Scale (copyright 1980, by Arthur J. Roach, Ph.D.). This was designed to show how people feel about their own marriages. It is a standard test which has been given to hundreds of couples in all walks of life. Again, no attempt will be made to identify anyone, so please read the directions and answer the questions carefully and honestly.

Please allow yourself approximately 45 minutes to complete Part A. As soon as it is completed, return Part A in the white envelope provided.

PART B consists of two Daily Log books, one for each of the weeks you are scheduled to log. Space is provided for you to record all the activities of each day at work and at leisure. Detailed instructions are printed inside the cover of each Daily Log book.

Although this may look like an imposing task, previous work of this type has shown that the entire recording process takes only about 15 minutes per day! It is important that you keep your Log Book with you throughout the day and record your activities as they occur.

Please log only during the weeks you are assigned, as indicated below. The dates are also written on the covers of your Log Books. You are scheduled to log your activities during the weeks of:

At the end of each week of logging, please return the week's Log Book in one of the large stamped envelopes provided.

If you have any questions at any time, please call me (collect, if desired): 904/377-2471. If I am unavailable to take your call, please leave your name and number on our friendly answering machine, and I will return your call promptly.

Judith E. Edsall

PLEASE RETURN EACH PART OF THE SURVEY MATERIAL AS SOON AS COMPLETED, IN THE ENVELOPES PROVIDED.

APPENDIX B

GENERAL INFORMATION - CLERGY

- 1a. Age \_\_\_\_ 1b. Year of ordination \_\_\_\_
2. Education (highest earned degree) \_\_\_\_\_
- 3a. Ecclesiastical position (e.g., rector, assistant, non-parochial, etc.) \_\_\_\_\_ How long? \_\_\_\_
- 3c. How many communicants? \_\_\_\_\_
4. Vocation prior to priesthood (if any) \_\_\_\_\_
- 5a. Marital status (check one): Single \_\_\_\_; Married \_\_\_\_; Divorced \_\_\_\_; Widowed \_\_\_\_; Divorced and remarried \_\_\_\_; Widowed and remarried \_\_\_\_.
- 5b. Number of times married \_\_\_\_ 5c. How long THIS marriage \_\_\_\_
- 6a. Number of children \_\_\_\_ 6b. Ages \_\_\_\_\_ 6c. Number at home \_\_\_\_
7. Did THIS marriage occur (check one): Before your vocation to priesthood \_\_\_\_; After vocation, before/during seminary \_\_\_\_; After your ordination \_\_\_\_; Not married \_\_\_\_.
- 7a. Did seminary provide any form of preparation for clergy marriage?  
Yes \_\_\_\_; No \_\_\_\_.
- 8a. Type of present housing (check one): Rectory \_\_\_\_; Renting \_\_\_\_;  
Own home \_\_\_\_.
- 8b. Are you paid a housing allowance? Yes \_\_\_\_; No \_\_\_\_.
9. How far is your home from your primary church? Next door/adjacent \_\_\_\_; 0-1 mile \_\_\_\_; 2-5 miles \_\_\_\_; 6+ miles \_\_\_\_.
10. Family income: Husband \_\_\_\_\_; Wife \_\_\_\_\_; Total \_\_\_\_\_.

PLEASE RETURN THIS PAGE AND THE MARITAL SATISFACTION SCALE IN THE WHITE ENVELOPE PROVIDED, PREFERABLY BY FEBRUARY 1.

## GENERAL INFORMATION - WIFE

1. Age \_\_\_\_\_
2. Education or highest earned degree \_\_\_\_\_
3. Present occupation \_\_\_\_\_
  - 3a. If employed, how many hours per week? \_\_\_\_\_
4. Previous occupation (if any) \_\_\_\_\_
- 5a. Marital status (check one): Married (once/only) \_\_\_\_;  
Divorced and remarried \_\_\_\_; Widowed and remarried \_\_\_\_.
- 5b. Number of times married \_\_\_\_\_ 5c. How long THIS marriage? \_\_\_\_\_
- 6a. Number of children \_\_\_\_\_ 6b. Ages \_\_\_\_\_ 6c. Number at home \_\_\_\_\_
7. Did THIS marriage occur (check one): Before spouse's vocation to  
priesthood \_\_\_\_; After vocation, before/during seminary \_\_\_\_;  
After spouse's ordination \_\_\_\_.
- 7a. IF you "went to seminary" with your spouse, did the seminary provide  
any form of preparation for clergy marriage? Yes \_\_\_\_; No \_\_\_\_.
8. Type of present housing (check one): Rectory \_\_\_\_; Renting \_\_\_\_;  
Own home \_\_\_\_.
9. How far is your home from your primary church? Next door/adjacent  
\_\_\_\_; 0-1 mile \_\_\_\_; 2-5 miles \_\_\_\_; 6+ miles \_\_\_\_.
10. Family income: Husband \_\_\_\_\_; Wife \_\_\_\_\_; Total \_\_\_\_\_.

PLEASE RETURN THIS PAGE AND THE MARITAL SATISFACTION SCALE IN THE WHITE ENVELOPE PROVIDED, PREFERABLY BY FEBRUARY 1.

APPENDIX C  
DIRECTIONS FOR LOGGING

This Log Book was designed for your convenience in recording your daily activities during one week. The easiest method for logging is to keep the book close at hand and record every activity as it occurs.

Please record everything that you do each day, leaving no time periods blank except for sleeping, personal hygiene, etc.

All other activities can be logged under one of the categories found at the top of the columns on each page. Each activity should be marked in only ONE column. (Refer to categories with examples below.)

Note that each day begins at 6:00 a.m. and continues by 5-minute intervals until 2:00 a.m. If your day begins earlier or ends later, please change the number at the beginning of each hour.

When you have located the appropriate time and activity column, PLEASE USE THE FOLLOWING CODES TO MARK ACTIVITIES: (You may use more than one code letter per activity, as needed.)

A = ALONE; B = WITH SPOUSE); C = WITH OWN CHILD(REN); D = WITH OTHER(S)

Categories, with some examples, are as follows:

Secular Activities

1. Secular Business/Employment  
Working at a paid job or for-profit business outside the church
2. Secular Study  
Reading, writing, or lesson preparation on any secular subject; school or course work; learning a skill, etc.
3. Secular Social Activity  
Socializing in person or by telephone; participating in any social function not primarily church-related (e.g. entertaining, going out to dinner, parties, theater, etc.)
4. Secular Group/Meeting  
Attending or participating in any meeting of a secular group, e.g. political, civic, charitable, self-improvement, special interest group, etc.
5. Personal/Family Business  
Grocery or other shopping, banking, doctor or dentist visits, paying bills, budgeting, etc.
6. Recreation/Sport/Hobby  
Participating in or attending a sporting event, game, physical activity (jogging, exercise, golf). Watching T.V., resting,

participating in a hobby, playing a musical instrument, arts and crafts, fishing, camping, etc.

7. Housework/Home Maintenance  
Cleaning, laundry, meal preparation, lawn care, appliance or automobile repairs, etc.
8. Child Care/Child Activity  
Taking care of children (one's own or other people's), babysitting, attending school activities (including church school), Scout meetings, youth groups, etc.
9. Eating/Mealtimes  
Eating meals or snacks, alone or with family, apart from social event
10. Transportation/Commuting  
Traveling from one place to another in the course of a day

#### Church/Spiritual Activities

11. Prayer/Study  
Reading or studying the Bible or devotional materials; meditation, prayer; sermon or religious lesson preparation, etc.
12. Counseling  
Talking and listening in a helping relationship with another, either in person or by telephone
13. Church Service  
Attending or conducting a service of worship, or administration of any sacrament, in any location (e.g. church service, wedding, private Communion, etc.)
14. Church Social Activity  
Participating in any social activity in or connected with the church, or primarily with church members (e.g. carry-in dinners, parties, social calling on parishioners in their homes, etc.)
15. Church Group/Meeting  
Attending or officiating at any meeting of a church group, (e.g. vestry, ECW, acolytes, altar guild, choir, committees, etc.); calling or meeting in parishioners' homes for evangelism, stewardship, etc.
16. Church Business/Administration  
Any work, correspondence, or telephone calls for the purpose of conducting church business, maintenance of facilities, budgeting and finance, personnel management, report preparation, etc.

If you have any questions at any time, please call Judy Edsall at 377-2471. You may call collect, if you wish.

APPENDIX D  
SAMPLE PAGE FROM LOG BOOK

**A = ALONE      B = WITH SPOUSE      C = WITH OWN CHILD(REN)      D = WITH OTHER(S)**

DAY:	MONDAY	SECULAR BUSINESS / EMPLOYMENT	SECULAR STUDY	SECULAR SOCIAL ACTIVITY	SECULAR GROUP / MEETING	PERSONAL / FAMILY BUSINESS	RECREATION / SPORT / HOBBY	HOUSEWORK / HOME MAINTENANCE	CHILD CARE / CHILD ACTIVITY	EATING / MEALTIME	TRANSPORTATION / COMMUTING	PRAAYER / STUDY	COUNSELING	CHURCH SERVICE	CHURCH SOCIAL ACTIVITY	CHURCH GROUP / MEETING	CHURCH BUSINESS / ADMINISTRATION
DATE:																	
TIME: From To																	
A.M.	6:00	6:05															
	6:05	6:10															
	6:10	6:15															
	6:15	6:20															
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	9:40	9:45															
	9:45	9:50															
	9:50	9:55															
	9:55	10:00															

APPENDIX E  
FOLLOW-UP LETTER

Dear Brothers and Sisters in Christ,

At the mid-point of the diocesan Survey of Clergy and Wives, I am writing to express my heartfelt appreciation for your positive and encouraging response. Thanks to you, we have thus far exceeded the return rate the statisticians tell us is expected for a mail-out survey.

Also, thanks to all of you who have taken time to share with me your reactions to the survey. Your comments have been very helpful. Among those who have commented, most have reported that after an initial period of adjustment to the limited number of activity categories, the logging process has proved to be quite simple and, for some, even enjoyable. Other comments have indicated that keeping the log has been interesting and revealing of ways in which they might like to restructure their time use in the future.

While the response has been more than gratifying, there are still some who have not yet taken part in the survey. Admittedly, our lives are busy and stressful, but it is exactly that busy-ness and stress that the survey is designed to address. Your input can make the difference between statistically significant findings and really significant findings (apologies to the statisticians).

If for any reason you have missed your scheduled first week of logging - please go ahead and keep the second week's log or call me to reschedule. Also, please return Part A (General Information and the Marital Satisfaction Scale) if you have not already done so. If you have any questions, need additional materials, or would like to be rescheduled, just give me a call at 377-2471 (collect, if you wish).

Again, thank you all for your cooperation, support and prayers.

Sincerely,

Judith E. Edsall

APPENDIX F  
TIME ALLOCATION TABLES

Table F-1

Time Allocations of Wives With and Without Children at Home  
Activities by Social Context

Without Children				With Children			
Activity	Context <sup>a</sup>	Minutes	%	Activity	Context	Minutes	%
Employment	D	148	17%	Housework	A	110	12%
Housework	A	87	10%	Employment	D	64	7%
Recreation	B	66	7%	Family business	A	61	7%
Family business	A	65	7%	Recreation	B	55	6%
Recreation	A	46	5%	Recreation	A	50	5%
Church groups	D	43	5%	Child care	C	43	5%
Eating	B	38	4%	Prayer/study	A	29	3%
Transportation	A	33	4%	Eating	BC	27	3%
Prayer/study	A	25	3%	Church groups	D	25	3%
Church social	D	25	3%	Employment	A	24	3%
Family business	B	22	2%	Family business	B	22	2%
Housework	B	21	2%	Recreation	BC	20	2%
Transportation	B	20	2%	Transportation	A	20	2%
Eating	A	19	2%	Recreation	C	19	2%
Employment	A	17	2%	Eating	C	19	2%
Secular social	D	17	2%	Transportation	C	17	2%
Eating	D	15	2%	Housework	C	16	2%
Church services	D	14	2%	Family business	C	16	2%
Family business	D	12	2%	Church groups	BD	15	2%
Counseling	D	12	2%	Eating	B	15	2%
Secular study	A	12	2%	Transportation	B	14	1%
Transportation	D	11	1%	Housework	B	13	1%
Housework	D	11	1%	Secular social	D	13	1%
Recreation	D	11	1%	Child care	BC	12	1%
Church social	BD	9	1%	Counseling	D	10	1%
Secular social	BD	7	1%	Transportation	D	9	1%
Church service	BD	7	1%	Church services	D	9	1%
Secular social	B	6	1%	Eating	D	9	1%
Prayer/study	B	5	1%	Secular social	B	8	1%
Secular study	D	5	1%	Recreation	D	8	1%
Total day=895		829	93%	Total day=934		772	83%

Note. Percentages are of total time spent in all contexts.

<sup>a</sup>Context: A=alone; B=with spouse; C=with own children; D=with others.

Table F-2

Time Allocations of Priests With and Without Children at Home  
Activities by Social Context

Without Children				With Children			
Activity	Context <sup>a</sup>	Minutes	%	Activity	Context	Minutes	%
Recreation	B	92	11%	Church groups	D	76	8%
Church business	A	74	9%	Prayer/study	A	70	7%
Church groups	D	54	6%	Recreation	B	59	6%
Prayer/study	A	54	6%	Church business	A	56	6%
Transportation	A	51	6%	Transportation	A	56	6%
Church business	D	50	6%	Church business	D	54	6%
Family business	B	41	5%	Counseling	D	49	5%
Eating	B	41	5%	Recreation	A	43	4%
Counseling	D	40	5%	Church services	D	42	4%
Family business	A	38	4%	Recreation	BC	33	3%
Recreation	A	36	4%	Family business	B	33	3%
Church services	D	32	4%	Eating	BC	31	3%
Church social	D	19	2%	Family business	A	23	2%
Transportation	B	18	2%	Child care	C	23	2%
Housework	B	16	2%	Church social	D	15	2%
Eating	A	15	2%	Housework	A	14	1%
Secular study	A	15	2%	Transportation	D	14	1%
Church groups	BD	11	1%	Eating	B	13	1%
Secular social	B	10	1%	Church groups	BD	12	1%
Eating	D	10	1%	Child care	BC	12	1%
Church business	B	10	1%	Recreation	C	12	1%
Church social	BD	8	1%	Family business	BC	11	1%
Prayer/study	B	8	1%	Transportation	B	10	1%
Transportation	D	8	1%	Secular social	BD	10	1%
Secular social	D	7	1%	Eating	A	10	1%
Housework	A	6	1%	Secular social	D	9	1%
Prayer/study	D	6	1%	Eating	D	9	1%
Secular groups	B	6	1%	Housework	BC	9	1%
Secular social	BD	5	1%	Housework	B	8	1%
Secular study	D	5	1%	Prayer/study	D	7	1%
Total day=862 m/d		796	92%	Total day=962 m/d		823	86%

Note. Percentages are of total time spent in all contexts.

<sup>a</sup>Context: A=alone; B=with spouse; C=with own children; D=with others

Table F-3

Time Allocations of Employed and Unemployed Wives  
Activities by Social Context

Employed Wives				Unemployed Wives			
Activity	Context <sup>a</sup>	Minutes	%	Activity	Context	Minutes	%
Employment	D	184	19%	Housework	A	129	14%
Housework	A	73	8%	Family business	A	75	8%
Recreation	B	60	6%	Recreation	A	74	8%
Family business	A	52	6%	Recreation	B	60	7%
Employment	A	37	4%	Church groups	D	58	6%
Transportation	A	30	3%	Child care	C	36	4%
Eating	B	28	3%	Prayer/study	A	26	3%
Prayer/study	A	28	3%	Eating	B	23	3%
Housework	B	27	3%	Transportation	A	21	2%
Family business	B	25	3%	Recreation	C	21	2%
Recreation	A	25	3%	Family business	B	19	2%
Transportation	B	16	2%	Church social	D	18	2%
Eating	D	15	2%	Transportation	B	18	2%
Secular study	A	14	2%	Eating	C	17	2%
Secular social	D	14	2%	Eating	BC	16	2%
Child care	C	13	1%	Recreation	BC	16	2%
Eating	BC	13	1%	Secular social	D	15	2%
Church social	D	13	1%	Church services	D	14	2%
Church groups	D	13	1%	Employment	D	14	2%
Eating	A	12	1%	Church groups	BD	12	1%
Secular social	B	12	1%	Counseling	D	12	1%
Transportation	D	11	1%	Eating	A	11	1%
Family business	C	10	1%	Transportation	C	11	1%
Counseling	D	10	1%	Recreation	D	11	1%
Family business	D	10	1%	Family business	C	10	1%
Secular social	BD	9	1%	Housework	C	10	1%
Housework	D	9	1%	Child care	BC	10	1%
Church services	D	9	1%	Transportation	D	9	1%
Church services	BD	8	1%	Eating	D	8	1%
Church social	BD	8	1%	Family business	D	7	1%
Total day=925 m/d		788	85%	Total day=905 m/d		781	86%

Note. Percentages are of total time spent in all contexts.

<sup>a</sup>Context: A=alone; B=with spouse; C=with own children; D=with others

APPENDIX G  
PRINCIPAL COMPONENT ANALYSIS

Results of Principal Component Analysis

Component Loadings of Activities on Clergy Wife Roles

Component <sup>a</sup>	I (6.27) <sup>b</sup>	II (3.62)	III (2.61)	IV (2.38)
<u>Activity and Context</u>	<u>Loadings</u>			
Eating (BC)	.747	.094	.104	-.135
Child Care (C)	.707	-.208	.062	.021
Transportation (C)	.693	.178	.094	-.061
Housework (C)	.634	-.266	-.142	.370
Recreation (BC)	.604	.154	-.287	.249
Eating (C)	.566	.499	.248	-.251
Church Groups (BD)	.565	.113	.456	.084
Child Care (BC)	.528	-.362	.024	.090
Recreation (C)	.459	.199	-.442	.097
Recreation (BCD)	.441	-.177	.084	.116
Counseling (D)	-.180	.156	.048	.097
Eating (A)	-.481	-.105	-.138	-.217
Church Social (D)	-.510	.144	-.055	-.180
Transportation (A)	-.533	.147	.194	.348
Eating (B)	-.784	-.088	.037	-.172
Recreation (A)	-.003	.591	-.328	-.439
Family Business (A)	-.229	.583	.279	.144
Housework (A)	.206	.567	-.040	-.497
Secular Social (D)	-.327	.464	.092	.255
Recreation (D)	-.244	.449	-.150	.077
Recreation (B)	.003	-.426	.113	-.405
Employment (D)	-.445	-.576	.044	-.028
Housework (B)	-.277	-.621	.160	.075
Family Business (B)	-.254	.239	.636	.426
Church Service (D)	-.312	.452	.496	-.082
Transportation (B)	-.173	-.087	.454	-.248
Prayer/Study (A)	.173	.061	-.187	-.080
Church Groups (D)	-.120	.416	-.458	.070
Transportation (D)	-.152	.119	-.579	.558
Family Business (C)	.422	.176	.455	.523
Eating (D)	-.460	.198	-.155	.473
Employment (A)	-.188	-.181	-.140	.227

Note. Codes: A=alone; B=with spouse; C=with children; D=with others

<sup>a</sup>Component I was identified as "Background Supporter With Children;"

II, "Teamworker;" III, "Background Supporter Without Children;"

IV, "Individualist"

<sup>b</sup>Percentage of variance explained by each component. Final communality estimate: Total = 14.88

## APPENDIX H

Time Allocations of Clergy Wives by Role Type  
(Activities by Social Context)

<u>Background Supporter/Children (n=8)</u>				<u>Teamworker (n=7)</u>			
Activity	Context <sup>a</sup>	Minutes	%	Activity	Context	Minutes	%
Housework	A	115	12%	Housework	A	137	15%
Child care	C	75	8%	Recreation	A	104	11%
Recreation	B	59	6%	Family business	A	99	11%
Employment	D	56	6%	Church groups	D	80	9%
Family business	A	40	4%	Recreation	B	43	5%
Prayer/study	A	40	4%	Prayer/study	A	29	3%
Recreation	A	39	4%	Eating	B	28	3%
Eating	BC	38	4%	Church social	D	24	3%
Recreation	BC	28	3%	Transportation	A	22	2%
Recreation	C	27	3%	Recreation	D	22	2%
Housework	C	25	3%	Secular social	D	22	2%
Child care	BC	25	3%	Counseling	D	21	2%
Transportation	C	24	3%	Child care	C	19	2%
Church groups	BD	21	2%	Church services	D	17	2%
Eating	C	20	2%	Eating	A	16	2%
(MSS Score M = 209, SD = 21)				(MSS Score M = 187, SD = 39)			
<u>Background Supporter/No Children (n=7)</u>				<u>Individualist (n=7)</u>			
Activity	Context	Minutes	%	Activity	Context	Minutes	%
Employment	D	167	18%	Employment	D	111	12%
Recreation	B	101	11%	Family business	A	71	8%
Housework	A	96	10%	Employment	A	59	6%
Family business	A	73	8%	Housework	A	55	6%
Transportation	B	39	4%	Church groups	D	42	5%
Family business	B	38	4%	Transportation	A	38	4%
Recreation	A	38	4%	Family business	B	33	4%
Eating	B	33	4%	Transportation	D	28	3%
Transportation	A	27	3%	Prayer/study	A	26	3%
Housework	B	25	3%	Eating	B	26	3%
Church groups	D	24	3%	Recreation	B	25	3%
Church social	D	24	3%	Secular social	B	23	3%
Prayer/study	A	20	2%	Recreation	A	23	3%
Church services	D	19	2%	Eating	D	23	3%
Eating	A	16	2%	Secular social	D	19	2%
(MSS Score M = 214, SD = 17)				(MSS Score M = 205, SD = 21)			

Note. Percentages are of total time spent in all contexts.

<sup>a</sup>Context: A=alone; B=with spouse; C=with own children; D=with others.

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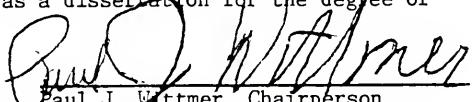
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#### BIOGRAPHICAL SKETCH

Judith Elise Loeser Edsall was born on January 21, 1935, in South Bend, Indiana, the daughter of Mildred Milner Loeser and the late Milton W. Loeser. She graduated from Ligonier (Indiana) High School in 1953, earned a B.A. in English, with honors, from Goshen College in 1963 and a Master of Arts in Teaching from the University of Notre Dame in 1969. After teaching high school English for a number of years, Judy began graduate study in counseling at Western Carolina University and worked for a time in the counseling center at the University of North Carolina at Asheville before entering doctoral studies in counseling psychology at the University of Florida in 1980. She and her husband, the Rev. Hugh Crichton Edsall, are the parents of six grown children.

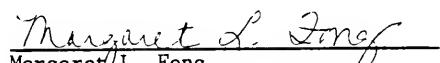
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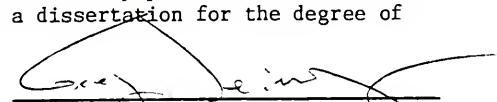
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